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INTELLECTUAL education develops man's capacity to know the truth, that he should pursue it. Emotional education develops man's capacity to feel the beautiful, that he should live it. Moral education develops man's capacity to will the good, that he should desire it. Religious education develops man's capacity to sense the divine, that he should rest in it.

—HERMAN HARRELL HORNE—
in Psychological Principles of Education

CONTENTS

Editors' Outlook.....	346
We Merge and Go Forward.....	Sidney A. Weston 348
The Child and the Church Service.....	John R. Scotford 349
The Community Summer Church School.....	Harold F. Humbert 351
The Parents' Association in the Local Church.....	George Reid Andrews 354
Religious Needs of Boys and Girls.....	Caroline C. Barney 356
A Vacation Church School.....	Mary K. Berg 358
Five Elements in Good Discipline.....	Jenny B. Merrill 360
On Trial—A Suggestion for a Parents' Night.....	Ernest Bourner Allen 361
A Message to Parents From the Village Newspaper.....	362
A Vacation School That Grew.....	Herbert W. Blashfield 363
"Out West" Vacation Schools of Religion.....	Sarah Elizabeth Bundy 364
The Pasadena System.....	S. W. Stagg 365
A Report From Nebraska.....	Oscar W. Low 366
A Rainbow Party.....	Viola Davidson 366
Vacation Church School for the City Child.....	Addie Grace Wardle 367
A Vacation Church School in the Open Country.....	Martin H. Neumeyer 368
What the Denominations Are Doing.....	369
Brief Sermon Talks for Children.....	372
Organizing Plays and Pantomimes.....	Elisabeth Edland 373
Work with Young Women Students.....	Ruth Gordon 374
What a Boy Thinks of His Father.....	Ruel Newton Colby 375
Featuring the Home Department.....	375
Typical Programs for the Primary Department.....	Edith McDowell 376
Exhibit at State Fair.....	Attie H. Metzler 378
Come, Let Us Work Together.....	Mary Benedict Owen 379
Busy Work versus Expression in the Primary Department.....	Muriel White Dennis 380
Handwork in the Beginners' Department.....	Jessie Eleanor Moore 381
The Merry May Gardeners.....	Julia Logan Archibald 384
Book Reviews and Notices.....	385
Current Motion Pictures.....	387

Editors' Outlook

KANSAS CITY will be the next rallying point of the religious-educational forces of North America. This prosperous and progressive mid-western city will be the meeting place of the Sixteenth International Sunday School Convention during the week of June 21 to 27 inclusive. Expectations are running high. The program as outlined gives promise of being the strongest and most constructive convention program in the history of Sunday-school work. Pageantry and music, inspirational addresses, the constructive presentation of outstanding problems in religious education, departmental conferences, open forums, with free discussion of the policies, fill the hours each day to the limit. Men and women of national reputation are scheduled to open every important discussion and to present every vital theme. Every state in the Union, every province in Canada, many foreign countries will be represented. Delegations are rapidly filling up. The outlook is for a record attendance. It is unnecessary for us to urge upon readers of THE CHURCH SCHOOL the advantages of attendance upon this important gathering. Every leader in religious-educational work, every teacher and officer who can possibly arrange to attend either as a delegate or otherwise will be amply repaid for the investment of time and expense. Following the recent reorganization of Sunday-school forces and the new spirit of enthusiasm and co-operation that is manifest everywhere, it is only reasonable to expect that this important gathering of leaders and workers will contribute its full share to kindling that continent-wide interest and devotion to the cause of Christian teaching in the church school that is needed for the larger program just ahead.

A PSYCHOLOGICAL corporation, the first of its kind, has recently been chartered by the State of New York. This is said to be the only corporation under the business laws of any state whose objects are the advancement of science and whose earnings must be used for scientific research. There is a distinguished list of directors ranging alphabetically from James R. Angell, president of Yale University, to R. M. Yerkes, of the National Research Council, and including J. McKeen Cattell, G. Stanley Hall, E. L. Thorndike, E. B. Titchener and the other psychologists who are in large measure the makers of psychology as a science. Dr. Cattell is president and Professor Thorndike is chairman of the board. The principal office is in the Grand Central Terminal, New York City, and branches are in course of establishment in Boston, Washington, Pittsburgh, Chicago, San Francisco and other cities.

At the time of its organization the president of the corporation said:

"Applied science has in the last hundred years increased fourfold the productivity of labor and doubled the length of life. Psychology, which is the science of how people think and feel and act, has applications as useful as those of any other science. All our agriculture, manufactures and commerce are made by people and for people. What

they do and what they want is more fundamental than anything else.

"We have 600,000 teachers, but scarcely a hundred psychologists investigating how children should be taught. And so it is everywhere. We have largely subdued the material world to our uses, but men are trained and selected, influenced and controlled, employed and dismissed, put in prison and in Congress, by methods that have survived from the prescientific era.

"It is rather difficult to change people, but we have now sufficient knowledge and suitable methods for selecting them and putting them in the places where they will be most useful and most happy. The scientific control of conduct may become of greater economic importance than the uses of electricity or of steel. The Psychological Corporation proposes to do its part to increase knowledge of human nature and to apply it in useful ways."

OUR country is still facing the serious problem of illiteracy. The Towner-Sterling Bill, the Smith-Towner Bill of the last Congress, which has for one of its aims the creation of a Department of Education with a Secretary in the President's Cabinet, which also provides federal aid for education in the states (federal aid which, however, *prohibits* federal control), is now in committee, and though not active at the present time, may become active whenever the aroused conscience of the American people so demands.

Education Week last December was not observed in vain. Throughout the country it emphasized the astounding fact that we are still very far from guaranteeing to all "that unfettered start and fair chance in the race of life" of which Abraham Lincoln dreamed fifty years ago. Possibly this is because education, which is the most vital interest and business of the people of the United States, has not yet been brought up to the level of importance with war, the navy, the post office, the treasury, the development of pigs as advocated by the Department of Agriculture, and the business of killing as endorsed by the department in charge of the equipment of warships.

Many people who would not object to the creation of a Department of Education with a Secretary in the Cabinet react unfavorably, however, to the provision which would insure federal aid to educational equipment in the least favored states, states where the very fact that there is the least taxable property makes the need for federal support of the schools particularly great. These opponents of the bill become deeply excited at the suggestion of taxing Massachusetts and California as a means of helping the poor white boys of Kentucky to obtain six months' schooling a year, but being ashamed to attribute their excitement to unwillingness to pay high taxes, they fume about federal control and "impairing the freedom of the states in the conduct and management of their respective school systems." The fact is, however, that the purpose of this bill is to aid and encourage, and not to control. The bill expressly guards against federal control of education within the states.

IT has been said that illiteracy is a Southern problem. Illiteracy is national. New York has 406,000 illiterates, Pennsylvania 354,000, Illinois 168,000 and Massachusetts 141,000. Illiteracy is indeed decreasing faster in the South than in the North. Making six months' school attendance a year compulsory for children between seven and fourteen in all the states in the Union and insisting that English be the basic language of instruction in the public and private schools, as provided by the Towner-Sterling Bill, is certainly not too much for this great Nation to demand for its children. When this bill is passed the "square deal for all," which Roosevelt pleaded for, will be in the way of becoming a fact.

The further provision by the Towner-Sterling Bill for an Advisory Council to meet once a year at the call of the Secretary of Education, and made up of (1) the State Superintendents of Education from all the forty-eight states; (2) twenty-five educators representing different educational interests, and (3) other persons not educators, not to exceed twenty-five in number (all of whom except the State Superintendents shall serve without pay), is another valuable and interesting requirement. It will mean much for education the country over when men from Kentucky and men from Massachusetts and California and Oklahoma rub shoulders annually in such an Advisory Council as this.

After three years of fighting, the Shepherd-Towner Maternity Bill has been passed by Congress and signed by the President. It may take three years or it may take thirteen to put through a bill as far-reaching in its scope as the Towner-Sterling Bill, but that its beneficent provisions will ultimately be written into the law of the land there can be no denying. Quite apart from nobler motives, America cannot afford a race of illiterates.

PERHAPS no single recent development in religious education gives more promise of large returns on a small investment of time and effort than does the vacation church-school movement that is rapidly spreading both in rural and city communities throughout the country. In anticipation of the demand for help and suggestions in the summer months just ahead, this number of THE CHURCH SCHOOL features the activities and programs of this important movement. Reports of actual work done and suggestions growing out of the experiences in different types of communities and situations are presented. Denominational plans and suggestions are listed. Successive numbers of THE CHURCH SCHOOL will contain additional material of the same character.

The rapid growth of interest and usefulness of the vacation-school movement is well illustrated by the increases reported by the International Association of Daily Vacation Bible Schools with headquarters in New York City. This organization in 1907 conducted one hundred and ninety-two schools with seventy teachers and an enrollment of 5,083 children. In 1921 the report showed 2,534 schools, 15,555 teachers and 270,000 enrolled children. New York City alone reported two hundred and twenty-nine schools with 27,379 children. This organization has recently come under cooperative denominational control. In our judgment its incorporation as a department of the International Sunday School Council of Religious Education would be desirable.

IN view of the constant effort we make adequately to train our teachers for their important tasks in the church school, it may fairly be asked whether we are neglecting a much larger group who would welcome some training and who are just as intensely interested. The Community Training School for Sunday School Teachers carried on in Oak Park under the direction of the Community Council for Religious Education has made a rather interesting discovery. In addition to the work offered especially for teachers, classes were offered for parents. These have received the largest enrollment, manifested the most enthusiastic hunger and appreciation and had the steady attendance of any of the courses offered. Already plans are under way to feature these classes more fully next year.

If we can help parents to train children in the home as they should, the task of the church school and teacher will be greatly lightened and the child will be immeasurably benefited. Parents also become very helpful "boosters" for the training class work and for the church school itself. Experience has shown that parents' classes enlarge their usefulness by having meetings on week-days. These classes also sustain important relations to the Cradle Roll and Home Department. Let us broaden our base of operations and influence by bearing this in mind.

THE following announcement of an important step in the development of one church school was noted on a calendar recently received by the editors.

"This Sunday school is hereafter to be known officially as the church school and the body managing its affairs, composed of officers and teachers, is to be styled 'The Church School Association.' This change was voted at the recent meeting of the Association. It is in line with the policy of many progressive schools and was adopted unanimously, without any opposition, as indicating what had come to be the mature judgment of the officers and teachers.

"This is more than a change of words. It expresses the right conception of the school as the religious education department of the church. One of the primary functions of a Christian church is to educate its boys and girls in the theory and practice of the Christian religion, to identify them with the life of the church, and to equip them with the principles and ideals that create true manhood and womanhood. While, for purposes of detailed administration, the school may properly be self-governing, it is not an independent allied body, but a department of the church, to be maintained by the church as truly as it maintains public worship, or preaching, or music, or philanthropic and missionary services. This relationship has, of course, always been more or less consciously accepted by the school workers, but it has not always been formally avowed. A long step in that direction was taken when the *financial support of the school* was accepted as part of the budget system of the parish in 1920. This recent change of name only more definitely expresses what that system of finance implies. It comes as a natural result of the habit of mind which has been fostered by members of the school contributing directly to the parish treasury and the parish treasury appropriating the amount required for the support of the school."

We Merge and Go Forward

OUR April issue noted the fact that the International Sunday School Association and the Sunday School Council of Evangelical Denominations had merged into a new organization to be known as the International Sunday School Council of Religious Education. This is an event of more than passing notice; it should be dwelt upon lest we miss the significance of the action and overlook the future possibilities inherent in this merging of the Sunday-school forces of North America.

The seven articles in the merger are as follows:

1. The reorganized Executive Committee of the International Sunday School Association, based on the agreement of cooperation and Exhibit "A" (January-February, 1920) is the merged body of territorial and denominational forces as formerly represented by the International Sunday School Association and the Sunday School Council of Evangelical Denominations.

2. This merged body shall be called the International Sunday School Council of Religious Education.

3. The International Sunday School Council of Religious Education shall appoint a Committee on Education composed of not more than sixty members.

4. The International Sunday School Council of Religious Education shall set up groups of professional workers, the chairman of each of which shall be a consulting member of the International Sunday School Council of Religious Education. These groups shall be such as Children's Workers, Young People's Workers, Adult Workers, Field Workers, Directors of Religious Education, Denominational Publishers, etc.

5. We recommend that the Executive Committee of the Sunday School Association request the Congress of the United States to amend the charter by changing the name "The International Sunday School Association" to "The International Sunday School Council of Religious Education."

6. Pending the change of the legal name of the organization by Congressional action, we recommend that the business of the organization shall be conducted under the new name.

7. We recommend that the International Executive Committee be requested to revise its by-laws in harmony with the foregoing provisions.

IT will be seen that three fundamental elements in the work of religious education are conserved in the new organization—the creative, the deliberative and the administrative. The creative, in the committee on education, made up of sixty of the leading religious educators of the country, which will formulate educational policies and programs; the deliberative, in the meetings for counsel and deliberation of professional workers' groups such as children's workers, young people's workers, denominational editors, publishers, etc., each group having affiliation through its chairman with the International Sunday School Council of Religious Education; the administra-

tive, through the board of trustees to which is committed the responsibility for administering the program.

The committee on education is already organized in five sections with the following proposed scope of work: (1) *Principles and Policies*, to consider the present emergency and the need of a clear-cut policy of Protestant Christian education, principles underlying the organization of Protestant Christian education in North America, principles governing the relationship of tax-supported schools and Protestant Christian schools, policies necessary to guarantee the professional growth of salaried and volunteer workers in Protestant Christian education, and the relation of the various church agencies to the task of religious education; (2) *Research, Measurements and Statistics*, to consider the place of research, measurements and statistics in a program of religious education, also objective measurements and their use in religious education; (3) *Materials and Methods of Instruction*, to consider the curriculum for religious education in the colleges, to evaluate existing material and put it in form for promotional purposes, also to formulate statements regarding methods of instruction for the guidance of teachers; (4) *Organization and Administrative Agencies*, to formulate a statement of organization standards for each department of the graded church school, to suggest the necessary organization of city, district, and state programs of religious education, and to show in detail how the denominational and interdenominational organizations will run when the program is adopted; (5) *Leadership Training*, to formulate a complete system of leadership training to include teacher-training courses for the local church, community teacher-training classes, community training schools, schools of principles and methods, associational training schools, and training schools for negro teachers, and to work out in connection with section four a policy of denominational and interdenominational promotion.

THE groups of professional workers have had years of association together in the old Sunday School Council which was a deliberative and advisory body. Already the publishers' group and the editors' group are planning for meetings in the interests of their own specialized tasks.

On the board of trustees—the administrative body of the new organization—are representatives of denominational boards and of the lay element from the churches. Thus each has its special function and each is related to the other through the parent organization. This makes for unification of forces through a common program, personnel and objective.

This national organization, so unanimously and enthusiastically adopted at Chicago, seems quite ideal. Its effectiveness, however, will not be realized until this merger of forces is carried down through the states. It is one thing to merge the forces at the top; it is another to effect the same combination on the field, yet the latter

is more vital than the former. Happily a working agreement which will make effective a similar merger through the states and territories was adopted by both bodies before the national merger was effected, and it becomes a part of the new organization. In brief, the State Sunday School Associations are to be reorganized with an equal number of representatives from the denominations and from the state and territorial units. In this way it is planned that those who are responsible for the Sunday-school work in the states and territories will get together and jointly determine the religious-education policies and programs for their area. This has already been done in some of the states; the others have adopted the agreement and are bringing their organizations into line as fast as possible. When this has been accomplished the Protestant Sunday-school forces of America will be united in an organization which reaches down from national headquarters through every state, district and community of the two nations. This is the real purpose of the merger; only when this is accomplished will the complete result be attained.

FIFTY years ago the International Uniform lessons were first issued and the active life of the International Sunday School Association began. The convention at Kansas City next month of the new Association should mark the beginning of a new epoch of

progress in religious education through this merger of Protestant Christian forces in the International Sunday School Council of Religious Education. For the first time in history the denominations will have a common medium through which to do their cooperative Christian Sunday-school work in which both official and lay elements will work harmoniously together in the interests of the childhood of America.

The local church school will profit by this unified leadership through a common program and unified leadership. Local and state conventions will be more representative; they will appeal to all elements in the state; they will command the leadership of the trained educators of the denominational boards as well as the strong laymen from the churches of the states. The strength of the old International Sunday School Association was in its consecrated laymen who gave freely of their time and money because of their interest in the Christian education of the boys and girls of America. Just as this element is the back-bone of the local church so in the new association it will find a large place for service. To finance and promote a national program of education is a task that will demand the strongest forces of our churches and will need such diversified talent as is represented in the professional educator, the specialist for various periods of child life, the editor, publisher, the business man. Happily all these elements are blended in the new organization.

SIDNEY A. WESTON.

The Child and the Church Service

By John R. Scotford

THE church school seeks to train children for the church. At the heart of the life of the church lies the Sunday morning service of worship and of preaching. Yet all too often the connection between the church-school service and the church service is one largely of geography and of time schedule. Both are held in the same building at succeeding hours, but with different constituencies. After the dismissal of the church school there is commonly a great exodus of young people, in the face of which a smaller number of older people make their way into the church. Oftentimes this is almost heart-breaking for the minister, but more important than the preacher's feelings is the fact that our Protestant young people have scant contact with our chief religious observance, the church service. The reason more people do not attend church is simply that they never got started. To enjoy a church service one must be used to it. The only way of developing an appetite for a church service is by attending church.

Training for Church Service

The answer to the problem is to train the children in attendance on the church service. I have developed a system of doing this which has been followed for eight years in three different churches with considerable suc-

cess. A children's sermon is the heart of the idea. In my experience the church school has preceded the church service, but similar principles may be applied whatever the time schedule. There should not be any greater gap than necessary between the church school and the church service. We need to get away from the idea which some congregations have that the school should wholly disappear from sight before the congregation appears. The shorter the interim, the less disorder will there be among the children. It is well if the organ can be played continuously from the time that the church school is dismissed until the church service begins, thus covering unavoidable confusion and inducing a spirit of worship. The children sit where they please in the auditorium, the smaller ones naturally preempting the front seats. The primary superintendent sits with them. Unfortunately, many parents never attend church; so it is not possible for them to sit with their families. The children remain through all of the service except the sermon. The children's sermon comes just before the offering. During the second stanza of the hymn following the offering the children march out. Each child who asks for it is given a small card with his name on it and the dates for the current Sundays in the margin. In the vestibule older children punch the cards of those who are present. When a child gets twenty-five punches in his card he is entitled to a story book.

The first result of this system is that the children are in church. Of course, their number varies somewhat with the novelty of the plan. The average of one year for the entire fifty-two Sundays was sixty-two. Children in all departments from kindergarten to high school have qualified for the books. The years of greatest popularity are the eight to ten age. I have a feeling that there would be a greater attendance of older juniors if it were not necessary for them to have their church-school session in the church auditorium. A change of scene would add to the attractiveness of the service.

Training in Worship

A second result is training in worship. With the ordinary adult venturing into a church service the strange thing is not the sermon, but the service. Those who are not used to church attendance have a fear that they may do the wrong thing at the wrong time. The spirit of worship is foreign to their lives. But children are easily trained in the mechanics of the service. When children are first introduced into a service there is bound to be disorder for a few Sundays. The only thing to do is to be patient with them and wait. But once they get used to the service, they respond even better than the adults. Great is the gusto of a child reading the responses! He is apt to trail behind the rest of the congregation, but he puts his heart into it. Also a new hymn has fewer terrors for him than for his elders. A good plan is to teach a hymn in the church school and then introduce it in church. The point of danger is the prayer. It had best not be over-long and should be very much to the point. I have little difficulty getting reverence and attention at this time, but the children have sometimes shown a somewhat impatient attitude toward visiting brethren whose prayers wandered in a weary waste of words. After all, restless children are not a bad check on the reality of our devotions. It can fairly be said that a real service of worship has a real appeal to the child.

In some quarters there is a tendency to let the children leave the service before the offering, but there is nothing which they enjoy more than bringing their own contributions and dropping them on the plate. Sometimes, when the offering envelope is lost in a remote pocket, they will pursue the deacon down the aisle with their belated gifts. This may diminish the dignity of the church service somewhat, but it adds much to the humanity of it. The children and their families get the idea of church support.

The Nature of the Sermon

The children's sermon may be a problem for the pastor, but when he is reasonably successful, it is a delight to the children and to the people generally. A good children's talk brings a much needed element of human interest into the service. What should the nature of the talk be? First of all it should be within the range of interests and understanding of the child. The child does not care for fine-spun analogies of spiritual truth. He does not want to be talked down to. Two things he will like—real stories, or real sermons directed at his own faults and failings. The closer the preacher shoots, the better the children like it. If he has some lively ones of his own, they will probably keep him well supplied with material along this line.

Where can the preacher get his material? Anywhere. Somebody has said that there is no such thing as an original children's sermon. There aren't many. There is no law against getting stories wherever they are to be found. I have found my best stories in Tolstoi's parables. All literature is at the preacher's disposal, but if he happens to tell a story that is in the school reader he may suffer a temporary loss of popularity. There are many volumes of children's sermons on the market, some of which are good and some of which are not good. If one gets two or three stories out of a book, he is well repaid. Then one will find the germs of stories in his own experience. Getting the stories is work, but preaching them is about as rare pleasure as ever falls to the lot of the minister.

Books Good Incentives

The story books are bait, but they are exceedingly good bait. Personally, there is nothing which I enjoy more than picking out books for the children. The first requirement is that they be good books and the second is that they interest the children. They are not bought by the yard. The taste of the child is catered to as far as possible. Almost always inquiry is made as to how the book has been enjoyed. The reactions are oftentimes both enlightening and amusing. When a book does not suit, another is substituted for it. In this way it is possible to guide the reading of the children to some extent. The children exchange books; so as many different ones as possible are given. In a surprising number of instances the entire family reads the book. One girl put up a shelf and filled it with books from the church! One can hardly imagine finer publicity than this! At present the books cost from seventy-five cents to a dollar, with ten per cent discount. This is paid out of the church treasury. However, the increased offerings and pledges more than pay for the books. Giving the books may look like subsidizing church attendance, but the pastor is glad that he has the privilege of extending that particular sort of a subsidy to his children!

The larger result is a great loyalty to the church and pastor on the part of the children. They feel that they have a part in the church and its service, and also certain property rights in the pastor. He is their pastor in a peculiar sense, and usually they can see him coming at a considerable distance. This loyalty leads naturally to church membership, and best of all, to church membership which means something. The pastor is spared going through the farce of receiving young people into the church service who have never attended the service before, and who he suspects he will never see there again. Rather do the children grow up naturally into the life of the church. Incidentally, they take a rather lively interest in the reception of members and the baptism of children. These things have a real meaning for them.

A Child Shall Lead Them

Behind the child lies the home, and the interest of the child fires the interest of the home. The example of the children attending church is not lost on the parents. It may lead to nothing more than a pledge for church support, but it oftentimes leads to church attendance and membership.

The Community Summer Church School

How to Organize and Conduct a School of Religion for the Community

By
Harold F. Humbert

THE vacation school, like the Sunday school, was born in Christian hearts. As the Sunday school became the parent of both free-public school and modern church school, so the summer school became the parent of a movement in both public school and religious circles.

One of the pioneer summer schools was held about the middle of the nineteenth century in the historic First Church of Boston. Christians of philanthropic spirit in other communities inaugurated opportunity schools during the summer season for pupils who were without adequate educational advantages. These schools, while conducted in public-school buildings, were fostered by volunteer committees having no official connection with the public-school system. The movement finally came to be so appreciated that, in a multitude of centers, summer schools have become a part of the regular program of public education and the work is expanding every year.

The present-day vacation school of religious education has two great taproots. Daily Vacation Bible Schools, with which the name of Dr. Robert Boville is permanently associated, have been instituted in a number of American communities and in foreign countries. These schools are ordinarily six weeks in length. Their program includes music, Bible stories, patriotic instruction, habit talks, and an extensive system of craft work. They have brought together three important vacation factors: (1) idle churches, (2) idle children and (3) idle college students. They have coordinated the three into purposeful activity.

The second taproot from which the summer school movement has grown is the vacation religious day school. This type, which has flourished in the middle Western communities of America, is the result of the earnest efforts of the Rev. Howard R. Vaughn and his associates. Vacation religious day schools are usually three weeks in length. Both public-school buildings and churches are used for housing. The courses of study are graded and of distinctively religious-educational value. The program includes training in worship, biblical instruc-

tion, missionary stories, church history, memory work, notebook work, games, calisthenics and dramatization.

Individual initiative, taking up the vacation school idea, has developed the program in a multitude of ways. In general, however, these schools may be grouped under a twofold classification: (1) those in which the maximum emphasis is upon recreation and craft work, with a minimum of distinctively religious instruction; and (2) those in which religious instruction and expressional activity are correlated into a vital program of religious education. In the normal community the latter type of school is unquestionably that which should prevail. Only in crowded city centers might church forces be justified in conducting schools of the former type.

The present need is for a common name to be applied to summer schools of religious education. Various titles have been employed: (1) Daily Vacation Bible School,



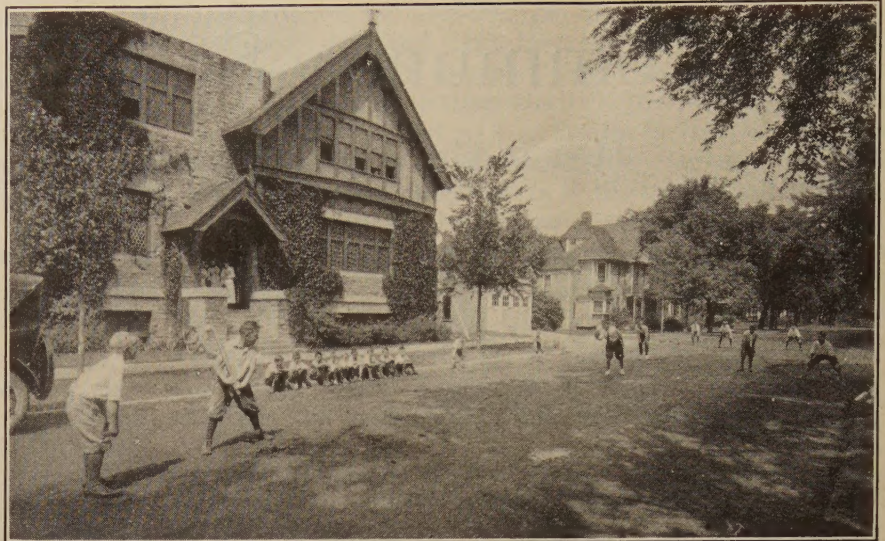
Learning the Right Way of Living in a Community Church School

(2) Vacation Religious Day School, (3) Vacation Church School, (4) Christian Summer School and (5) Community Summer Bible School. We need a name which, by the change of a single word, might designate a school conducted under the auspices of a single church or under the cooperative plan. It would seem, therefore, that *Summer Church School*, *Community Summer Church School*, and *Church Vacation School* might meet the need.

In conducting a community summer church school, a general committee should be appointed. The duties of such a group would be as follows: (1) to become informed as to the summer-school movement; (2) to give publicity in the community to the need and value of the summer schools; (3) to determine the time of holding the school; (4) to secure (a) competent teachers, (b) building for the school, (a well equipped church is the ideal location), (c) necessary equipment; (5) to provide for a budget that will support the school adequately; (6) to give specific publicity to the plans of the school so that all girls and boys who should be enrolled are encouraged to attend; (7) to inform parents of the school plans and objectives so that they will encourage their children to attend the sessions regularly and perform faithfully the tasks assigned. Experience has shown that the general committee should be divided into three sub-committees: (1) staff and equipment, (2) finance, (3) promotion and publicity.

Teachers may be recruited from the following sources: (1) regular church-school teachers, (2) public-school teachers with Christian vision, (3) mothers with educational experience, (4) college students on vacation, and (5) high-school students who will receive valuable training as assistants in kindergarten and primary departments. The wisest policy is to pay instructors. Even if in starting the movement the amount paid is small it is well to inaugurate the policy of a paid staff.

Persistent publicity is essential to the success of the community summer church school. The following means are effective: (1) conferences of church-school



Learning to Play the Game of Life

workers, (2) parents' meetings, (3) special mass meetings, possibly a union Sunday afternoon or evening service, (4) minute men at church services, (5) announcements in church schools and public schools, (6) house to house visitation, (7) posters placed in front of churches in which schools are to be held and in other important places, (8) attractive folders or card announcements, and (9) newspaper articles.

A special enrollment session, on Saturday or Sunday afternoon preceding the Monday on which the school opens, is often advisable. If enrollment is made in the home by visitors this session need not be held. Advance registration makes possible a regular schedule on Monday. Upon arrival at the school building pupils should be sent to the teacher in whose class they will belong. The

brief movement of enrollment is highly important. The teacher, by showing kindly personal interest in the pupil, will find a point of contact that is permanently valuable.

The following daily schedule has been used with success during the several summers:

9:00 to 9:30—(1) Kindergarten Department (pupils four and five years of age): attendance record, worship service and circle talk. (2) Primary Department (pupils six to eight): attendance record and worship service. (3) Junior-Intermediate Department (pupils nine to fourteen): worship service. The worship period in the first two departments named will be shorter than in the Junior-Intermediate Department. If circumstances of equipment and teaching staff seem to make it necessary, the Kinder-



Girls Who Dramatized the Story of Esther at the Commencement Pageant



An Assembly Session

garten and Primary Departments may be combined. This introductory period is for instruction and training in worship through music, prayer, devotional Bible reading and story.

9:30 to 10:45—Religious instruction and expressional work in classes: (1) Kindergarten, (2) Primary, (3) Junior Boys, (4) Junior Girls, (5) Intermediate Boys, (6) Intermediate Girls. In some communities a course for high-school pupils may be offered. For such a program six or seven instructors will be needed, with helpers in the Kindergarten and Primary Departments. The schools may be handled by four teachers if the junior and intermediate girls are combined in one group and the boys of the same age in another, or the junior pupils in one group and the intermediates in another. Best results are secured, however, by the larger staff and closer graduation.

10:45 to 11:45—School Assembly on Tuesday and Friday, directed by the school principal. These periods are devoted to worship, ethical and patriotic stories, salutes to the American and Christian flags and demonstrations by the classes of the work that they have accomplished. On Monday, Wednesday, and Thursday the classes meet again in their regular groups for dramatization, notebook work and other expressional activities.

An important consideration is that of stimulating regularity of attendance and work. The encouragement of a kindly smile or a word of commendation from the teacher during the class period is a worth-while recognition. The school picnic is a gala event. It is ordinarily held on the Thursday afternoon of the *last* week of school. Pupils may bring their own lunches, the school providing a special treat; or the entire expense of the picnic may be provided for in the budget. It is usually possible to shorten the school

session slightly on the day of the picnic, and to go to a grove or a park for the noon picnic lunch. The afternoon is spent in games. The picnic day is usually an advantageous occasion for taking the school picture. Announcement of the afternoon's events should be made early in the school's life. It is a great stimulus to attendance, since only regular members may go to the picnic.

A final service of recognition should be held on the afternoon or evening of Sunday following the close of the school. The program should not be a "stunt" performance, but a demonstration of the work which the pupils have accomplished during the school. An exhibit of the expressional work is highly attractive to parents and other visitors. The program should give opportunity for classes to present what they

have learned, and for the school to participate together in the music and prayers which have been used in the regular sessions. At the commencement service, each teacher should award before the entire assembly certificates of recognition to all who have attended at least seventy-five per cent of the days on which school was held. An additional seal should be attached to the certificates of those who have done all the required work, memory and expressional, which the individual teachers may have announced as necessary for such recognition.

The experiences of teachers in community summer church schools are rich with illustrations indicating the influence of the school in the lives of the boys and girls. The principal of a school in Saint Paul used a special service committee of pupils to assist in keeping the building in order. One day the chairman of the committee, a boy named Willie, reported to the class, "Yesterday Mrs. Marles said something about the rug not looking very good, so we moved the tables and took out the rug and shook it. Sonny Beans swept the floor, but he couldn't find a dust pan. He just scattered the dirt around and put the rug over it. It looked all right and didn't show around the edges a bit." When the report

(Continued on page 389)



The Joys of the Last Day of School

The Parents' Association in the Local Church

The importance of having such an association, of leading the parents to assume active responsibility for the Christian training of their children, and guiding the parents to helpful reading and study.

By George Reid Andrews

"**G**OD the Father may have some way of rearing his children other than in the human family, but as yet we do not know what it is," observed a noted educator some time ago. More and more we are recognizing the primacy of the family group in religious education. It is important from the standpoint of sheer time. The average child spends more hours at home than in any other relationship. The constants in life determine character and conduct, therefore we recognize the necessity of Christian influences in the home life of the growing child.

The Church's Opportunity

The parents' association idea where wisely and faithfully promoted is proving effective in bringing the home and the church together. The organization should include *both* fathers and mothers and should be of the parents, by the parents, for the children of the community. The churches are notably delinquent in serving the parents of the community when most needed. At no time do parents, especially mothers, need the sympathy, encouragement and ministry of the church as when in the experience of guiding their growing children; and perhaps at no other time is help so welcome. Is it too much to say that during these years they are most lost to the church? Of necessity in personal presence, and therefore spiritually. The mother, by reason of confinement before the birth of the child and then for many months afterwards because of the inescapable demands upon her time for its bodily needs and comforts, is kept close at home. Here is the church's opportunity. How many seize it?

Of course, I am aware of the home department in the organization of many church schools. But is it little more than a system to distribute and collect church envelopes and, perhaps, to deliver a quarterly of the Uniform Lesson Course to shut-ins? The parents' association should undertake not only to educate the parents—how they need it!—but, also, to enlist them actively in the religious education program of the church.

If no such organization exists in the church, great skill should be exercised in launching it. First, select an evening far enough in advance to give due publicity, and then see that *every* parent who has a child in the church school and every parent who has not, but *should* have, is reached by ingenious methods of advertising until the time, place and purpose are indelibly burned into their minds. The time of meeting at hand, let some one capable of presenting the need of instructing and

training the young religiously address the assembled parents. If properly done, the atmosphere should be favorable for carrying through some form of organization officered and composed of the parents themselves. For president, some outstanding man should be elected, outstanding because of his qualities of leadership, interest in children and ability to inspire the efforts of others. He need not be of deaconate material. The position offers a splendid opportunity for a man who would not serve possibly as a deacon or elder. Monthly meetings may be planned, at which time attractive programs should be provided, not always dealing specifically with religious education themes. If one wishes to *kill* such an organization, let him invariably introduce experts to deal in a technical way with the modern principles and methods of religious education. The people present, for the most part, will be business men and tired housekeepers who are interested primarily in *their* boys and girls. Therefore, whatever is done, have in mind living, growing, puzzling, baffling, endearing youngsters. The parents' association will, no doubt, desire to promote a class on Sunday or at some favorable time when the more technical subjects can be dealt with successfully.

Responsibility of Parents

The parents should assume definite responsibility for the religious education of their children in the local church. Perhaps greater progress would be made by having in mind something definite to do when the parents come together for the first time. Why not put up to them the proposition of financing an up-to-date religious education department in charge of a religious education director? One such association had its beginning in just such a definite and challenging task. Parents were present whose limousines were outside and who had not been seen at a regular church service by any one in the memory of the present generation. Their children were in the school and they had come in response to a call to consider their welfare. The leader pointed out as tellingly as he could how parents will pay freely to have their children taught at private schools, provide for them in the choicest way at home, call in a specialist at the first sign of physical indisposition, and yet on Sunday will drive up to a small chapel in their high-powered, handsomely appointed car, drop their child, and for all they know he is sent to a damp, dark, poorly ventilated basement—"ecclesiastical basement"—and assigned to a class taught by an untrained teacher—with due credit to the teachers who have worked in the past without such oppor-

tunity. Such straightforward reasoning brought forth substantial results. Money was freely subscribed over and above the amount asked for and the undertaking was launched. In that way many families hitherto unreached became ardent supporters of the church and in many instances entered its membership. Through their efforts and funds collected by them, they made over the church-school room from a damp basement into a light, airy and homelike place.

Every church has in its school many children whose parents are in no way related to the church. This is especially true in large city churches. The parents' association is the readiest way to reach them. Parents so organized can and will make possible better attendance and better lessons on the part of their children. Rightly made aware of their obligations and privileges they will in many instances underwrite the expenses of a fully officered and equipped school and be glad of the opportunity. Whatever their own habits may be, most parents want their children to receive religious training. Has not the time come to make larger use of the natural interest and love of parents?

Guides for Study

But the large city school is not the only field for successful application of the principle of parental cooperation. The small school, whether city or rural, will find the same need of assistance, and will meet with the same hearty response if the support of the parents is properly cultivated. There is a closer contact in the small church and oftentimes a keener interest because this has not been dissipated by the mad round of engagements found in large centers. Frequently, however, have we not observed that while there is more time to study there is not present always the stimulus to study? But it can be cultivated, and when once aroused is not subject to the interruptions experienced in the larger community. Here is the opportunity for study by the parents of subjects vital to the home. *The Parent and the Child*, Henry F. Cope, is a splendid textbook to use. It deals with such practical home problems as "bad language," "when is a lie not a lie," "nerves," "lost confidences," "fathers and sons" and other relevant topics. Other suitable books are *Religious Education in the Home*, by the same author, *Childhood and Character*, Hugh Hartshorne, *The Father and His Boy*, Galloway, *The Mother-Teacher of Religion*, Anna Frelove Betts, *Telling Stories to Children*, Cather, *Parents and Their Children*, Moxcey-Ward, *The Study of the Little Child*, Whitley. The list might be multiplied at length, but these books are among the best and indicate the sort of lesson material that should be used. Whatever is done, avoid, by all means, organizing the class and putting in their hands the traditional lesson course how "Eber begat Peleg and Jokton begat Hazarmaveth," etc., etc. Let them begin with their own boys and girls whom they have begotten and who, too often, when it comes to their religious training, are well-nigh forgotten. It is time to use some of the Bible they already know, and if they do not know it there is no better place to begin than through the study of the growing needs of their own sons and daughters. Nothing is so calculated to send a couple a-seeking, prayerfully seeking, than to have brought home to them the fearful and heavenly social trust com-

mitted to them in being the fathers and mothers of God's little children.

The objection is apt to be raised that a suitable teacher cannot be found. An expert need not be sought. In almost every community there is probably a mother who before marriage was a teacher or trained leader of some sort. They are becoming more numerous. Such leadership is often of the best and is wholly neglected for religious teaching. With the aids mentioned above and many others coming from the press daily, the task is not so difficult.

Mothers who have no one with whom to leave their children find it difficult to attend church, especially the morning services. The kindergarten at the time of the church service is the answer. Is this not a splendid undertaking for support from the parents themselves?

The Child in the Midst

"A little child shall lead them,"—will lead parents nearer to each other, will lead toward happy, stable homes, will lead fathers and mothers to the church, will lead communities to cleaner, more decent living and planning, will lead nations God-ward. Marriage, homes and churches exist for children and not children for these institutions. Set a growing child in the midst. Regard for a child, according to Jesus, is the test of greatness. "And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."



ADONNAS hallow every home;
O'er every roof where babies are
Shines high and pure a guiding star;
And mother hearts do always hear
Diviner music ringing clear,
And peace and love, good will on earth
Are born with every baby's birth.

God thought to give the sweetest thing
In his Almighty power
To earth; and deeply pondering
What it should be, one hour
In fondest joy and love of heart
Outweighing every other
He moved the gates of heaven apart
And gave to earth—a mother.

G. NEWELL LOVEJOY
in *Songs of Motherhood*
The Macmillan Company, Publishers

Religious Needs of Boys and Girls

BOYS and girls from twelve to fourteen years of age have definite religious needs. They

By Caroline C. Barney

need ideals. We must learn to choose for them pictures and stories that will inspire ideals of service and of worship. We must not select pictures carelessly. We who know the silent influence of pictures in presenting ideals, in arousing action, must find for the own room of the boy or the girl only those pictures which will help and inspire. I know a mother who spent many days hunting for just the right picture to hang over the desk of her fourteen-year-old girl. It was no surprise to me when she finally returned to one that she knew well, Joan of Arc by Le Page. That mother knew that when the girl looked up from her writing or her studying, she would listen, she would be quiet and ready for her task as was Joan of Arc. Another mother chose the picture of the Alice Freeman Palmer Memorial at Wellesley. I have often chosen for boys and girls "The Torch of Knowledge," a picture of a statue by Brenner. There is something in the eager reaching forward of the graceful figure that makes even mature me long to go on, studying, learning, understanding, passing on the torch of knowledge. For pictures suggesting worship, I like the following: The Song of the Lark, Breton; Joan of Arc in Prayer, Flandrin; The Vigil, Petty. There is the joyous listening, the eager waiting, the earnest consecration revealed in the three. Any picture that awakens high ideals, and inspires worship and service, satisfies the souls of the boys and the girls.

We must also learn to choose books for these young people, books that will feed the minds and the souls. We remember that we had books like *Pilgrim's Progress*, Bible stories, stories of saints and of missionaries. Ruskin's *Sesame and Lilies* was given to me when I was fourteen. My little volume is marked and worn, and I like to turn the pages and dream again of the joyous perusal of the essay "Of Queen's Gardens" that opened doors for my soul. I grew up with Emerson and Wordsworth and Thoreau. Boys and girls today need these authors and such books as: *The Roll Call of Honor*, compiled by Quiller-Couch; *Young Folk's Book of Ideals*, by Forbush; *Heroines of Service*, by Parkman; *Life of Alice Freeman Palmer*, by Palmer; and missionary stories that will present real heroes and heroines of service. Hero worship is the boy's worship and the girl's worship. Let us then give them all the stories we can find that will call forth reverence and devotion.

Boys and girls need knowledge plainly, frankly, tenderly presented. Only as we are reverent may we dare to approach the miracle of birth and to reveal to these eager, questioning minds and souls, in the words of Le Gallienne:

"Made like a star to shine,
Made like a bird to fly,
Out of a drop of our blood,
And earth and air and God."

If we have carefully, reverently, explained the need of nourishing food, of adequate exercise and sleep, of cleanli-

ness for the body that is being prepared for self-development, and for service in the home, church, city, and country, we shall not find it hard to lead the thought of the growing boy and girl to a desire for purity and strength. Through healthgrams, games, attractive talks on health and hygiene, through stories and pictures and plays, even little children are coming naturally to a sane regard of the body and the mind. Most of all through the example of father, mother and teacher and through the atmosphere of the home, they are led to claim health. If we have answered first questions in regard to God's laws of reproduction and life frankly and truthfully, if we have encouraged the care of cat or other pet while she was with young, it is a simple thing to start the boy and the girl with a reverent, beautiful feeling concerning the origin of life. We will give information in a way that will call forth sympathy and confidence, and will keep normal the growth of the sex instinct. The boy and the girl who realize his or her responsibility will keep the body and the mind clean, for they know that fatherhood and motherhood are the crown of life.

Boys and girls need responsibilities. They must have responsibility that will develop into church and civic responsibility. This they will learn at first in the performance of certain tasks, such as the care of their room, or the care of yard or piazza, or the living room of the home, or in the entertainment of guests, or in the sharing of family plans for helpfulness outside the home. Even a little thing like the making of a family calendar may develop the feeling of responsibility. In one home, the daily calendar was made in turn each week by father and mother and the five children. Promptness, neatness and beauty were also learned. When one in the family failed once to fill the sheet reserved for the new day, he could not soon forget the reproachful silence of the waiting family. The subject chosen by each one was appropriate for the season of the year, looked toward the development of good habits, and more than this, included a feeling of reverence for God's gifts. One boy of twelve chose for a day in October pictures of a beautiful, speckled trout and of an automobile on a road in the mountain notch. Underneath he printed:

"Don't you know it's autumn
And the folks have been so smart
They've packed away a thousand
Dreams of summer in the heart."

Folger Kinsey

A girl selected a picture of an autumn scene and under it wrote:

"Some of us call it autumn
And others call it God."

Carruth

One January morning, when a storm was raging, the family was thankful for a picture of violets. At first these evoked teasing on the part of big brother, but when the stanza of poetry was read he ceased teasing.

"And often now when the skies are wild,
And hoarse and sullen, the night winds blow,
And lanes and hollows with drifts are piled,
I think of the violets under the snow."

Fay Hemstead

All day we smelled the fragrance of the violets, we saw the beauty of the spring. The girl who chose for our inspiration the thought for the day little knew how much she cheered us on our way. We forgot the cold, the disagreeableness, and seeing beauty, thanked God. It was a simple thing each day after the reading of the beautiful quotation to bow heads and to thank God for fish and mountain ride, for autumn with its glory of color, for violets hidden under the snow. The family worship in this simple way is planned by each one. It is not formal or colorless. It is warm, tender, sweet and most helpful. The memory of it is a joy even to me who was only once a guest in the home.

There are many ways to teach responsibility in the home. Besides the helping in household tasks, and in making family meals and gatherings interesting, there are pleasant tasks for those outside the home, such as: making scrapbooks; raising flowers for gifts; dressing dolls for hospitals; visiting shut-ins and carrying to them cards, books, puzzles and games; buying gifts for the church; helping the various organizations of the church; giving a happy birthday to a sick boy or girl; making some dainty for a sick child; singing carols at the homes of shut-ins at Christmastime; reading to blind or sick friends, and arranging outings for tired mothers or convalescent children.

Boys and girls need friendship. They need a mother guide and playfellow, a father chum and inspirer. They need the companionship of books and of nature. They need the comradeship of teacher and of boy and girl chum. The father who works and plays with his boys is the one with whom they will talk frankly. The mother who guides and inspires her girls is the one who will keep their confidence and love. Parents may help boys and girls to be friendly with and to have respect for teachers and minister, by praising and appreciating their work rather than by criticizing their efforts. They may help them to be friendly with old people by encouraging little acts of kindness. They may help them to regard the workers of the world as their friends by making them acquainted with workers in office and studio, mill and factory, mine and shop, and by telling them stories from such books as, *Careers of Danger and Daring*, by Moffett; *Heroines of Modern Progress*, by Adams and Foster; *Heroes of Every Day Life*, by Coe.

Boys and girls need nature as a friend. They are made more reverent by observation, and as we lead them to all the wonders and beauties of nature, we lead them to nature's God. In one week, last summer, a boy guest in my home revealed to me by quick observation and discussion, question and investigation, more about birds, toads and frogs than I had known through years of study. He was reverent where another boy was cruel, simply because his father had taught him from babyhood to observe by attracting attention and by directing interest. A bird's egg was to him a miracle of beauty and possibility that could hardly be breathed upon as we looked at it in the tiny nest. An orchid was a precious thing of wonder and delicacy and loveliness that must not be picked. When a blackthroated green warbler sang, we had to stop

everything to listen. "You may not hear him again, all summer," the boy said.

Boys and girls need all that is fine and delicate, all that is sweet and fragrant, all that is true and good. Only fathers and mothers in the home can day by day reveal, awaken, inspire. They may reveal beauty, glory, truth, strength, through the picture wisely chosen at the right time and perhaps hung in the room of the boy or the girl without comment, and taken down when another is found to take its place; through the story that is quietly told when a moral question or crisis has arisen; through a poem that quickly paints pictures, or outlines a course of action, or lifts the soul to God by the strength or beauty of its thought. Wise and consecrated parents may do all this, but they must not forget that boys and girls need the friend that will be through the years their best friend.

Boys and girls need the friendship of Jesus Christ. They will study eagerly to know him in the home, in the world of nature that he loved, in the shop with his carpenter father, on the hills and by the lake with his needy people—with his followers and disciples. They will become his disciples, too. They will call him their Master, tender, true, understanding, loving, always near.

"True religion is betting one's life that there is a God," in the words of Donald Hankey. Because we believe with all our souls that there is a God, we prepare ourselves and our children for life here and hereafter through observation and appreciation, through obedience and loyalty, through truth and purity, through worship and service. We and our boys and girls will know God because we will listen to him and will serve him; because we have learned to bow our heads in the presence of beauty and greatness; and because we are trying to be pure in heart.

We will give to these young people the greatest ideals through books and pictures and noble lives; we will give truth; we will lead to responsibility; we will help them to appreciate the friendship of nature, of books, of good and true men and women; and we will inspire them to love and honor the Master-Friend, the Leader of men, Jesus the Christ.

Books to Help Parents in the Religious Training of Boys and Girls

Seven Ages of Childhood, Cabot.

Religious Education in the Family, Cope.

Leaders of Girls, Clara E. Espey.

Self-Reliance, Fisher. Chap. 8 and 10.

Boyology, Gibson.

The Training of the Devotional Life, Meyer and Kennedy.

Girlhood and Character, Mary E. Moxcey.

The Girl in Her Teens, Margaret Slattery.

The Psychology of Religion, Starbuck.

Training in Devotional Life, Weigle-Tweedy.

Life in the Making.

Parents and Their Children, Moxcey-Ward.

Questions

What books of your boyhood or girlhood inspired reverence for life?

What pictures awakened new ideals?

Who are the heroes of your boys and girls?

A Vacation Church School

By Mary K. Berg

THIS number of THE CHURCH SCHOOL is devoted largely to the subject of Church Vacation Schools. The articles published are the outcome of the experience of schools held in different parts of the country, and the programs are those that have been used in individual communities. They are given here as suggestions and not intended to conflict with the textbooks and programs prepared by the various denominations. It is suggested that those wishing to conduct Vacation Church Schools write to their denominational boards for outlines and programs.

— The Editors. —

THE problem was ours to provide a larger program of religious instruction for our children. The brief one-hour-a-week program offered by our church school seemed wholly inadequate. As the summer vacation season drew near, the thought of a Daily Vacation Church School was brought to the attention of our superintendent. Was here a partial solution of

primary superintendent we secured a young woman who for the past year had been specializing in children's work at the School of Religious Education in Boston University. For our kindergarten superintendent we secured a young woman who was at home for the vacation season and had conducted a similar department in an Americanization school in Virginia during

our approval. The program as outlined gave no place for the so-called manual work, such as basketry, hammock weaving, etc., all of which has been considered an indispensable asset in inducing the child to attend a vacation church school. The program as outlined for us was given wholly to religious education, including Bible and ethical stories, and the working out of those stories through dramatic activities, notebook work, the sand-table, and other forms of expression that would correlate with the lessons of the day. While we realized this was a high ideal, we felt that the children would not be attracted by such a program, nor could we believe they could be held by merely Bible story-telling. However, we finally yielded, and decided to give religious education the right of way and a fair chance. Our program as finally adopted provided for the three grades, kindergarten, primary and junior. We decided not to enroll pupils over twelve years of age for this, our first year.

For the kindergarten we used as the basis for our lessons Miss Rankin's Course for Beginners in Religious Education, with Miss Danielson's lessons as outlined in the International Graded Series. Stories showing God's love and care, and those depicting family love and relationship, with the always loved Christmas stories, were selected. Miss Colson's book, *A First Primary Book in Religion*, was most suggestive and helpful in formulating the program for the primaries. These lessons centered around such themes as *God the Creator and Father*, *The Heavenly Father's Care*, *God's Good Gifts*, and the child's response for love and care, *God's Day*, *God's house*, *Prayer* and the Christmas stories. Once each week a missionary lesson was taught and included stories about the American Indian, the people of Alaska, China, and Japan. The children greatly enjoyed making the models which accompanied these lessons, such as the Indian tepees, the igloos and sleds, the Japanese house, jinrikisha, etc. These lessons and others were worked out in the sand-table by the children themselves, the models they had made being used almost entirely for the working out of the story. Dramatizing the stories was always a delight to the children.

Their memory work included the learning of the Twenty-third Psalm, the Hundredth Psalm, the Christmas story, found in Luke, the Great Commission, together with other appropriate verses suited to the stories told. Some of the hymns memorized were, *Saviour, Like a Shepherd Lead Us* (one verse), *We've a Story to Tell to the Nations* (two verses), *How Strong and Sweet My Father's Care*, and *For the Beauty of the Earth*.



Kindergarten Department Playing "Family Love and Care." Children in Circle Represent Father, Mother, Brother, Sister and Baby

the problem? It was realized that a large percentage of the children of the community would not be going with their more fortunate companions to summer camps, but would have plenty of time to attend such a school, provided it were made attractive enough to insure their attendance. Our superintendent, being a man of courage and vision, finally resolved to give it a trial.

An appeal for funds was made to the various organized classes and societies of the church, with the result that half of the estimated expense was pledged at the start. The next step was to secure a competent corps of instructors. Here we felt ourselves particularly fortunate. For principal and

the past year. For junior superintendent we secured a high-school teacher of English. This young woman is now in the School of Religious Education at Boston University, and will devote her life to religious education. The services of these three young women were supplemented by two other paid local workers, making five paid workers on the teaching staff. In addition to these, some of our local church workers gave their services from time to time.

Having secured our corps of workers it now remained for us to decide upon our course of instruction. More faith was called for on our part when this program was presented by our chosen principal for

The program as planned for the juniors included five Old Testament hero stories, the story of Abraham, the Joseph stories, the story of Moses, the story of Nehemiah, and the story of Daniel. Then followed fourteen lessons on the Life of Christ, which included the principal events and several of the best known parables. Very good dramatization work was done in this department. The graphic portrayal of the prodigal son surrounded by the swine will not soon be forgotten by those who witnessed it. The Joseph stories were very well worked out, and became the choice for this department for the closing program of the school. The costumes in many instances were made by the children themselves.

The junior memory work included the books of the Bible, Psalms 1, 19, 23, and 100, Matthew 6: 24-33, and other verses especially suited to the stories told. The hymns memorized included *Fling Out the Banner, I Would Be True, Faith of Our Fathers, Tell Me the Stories of Jesus, We've a Story to Tell to the Nations, and O Little Town of Bethlehem.*

On the first day our enrollment was about eighty. On the second day it jumped to over one hundred, and during the entire five weeks, with an average daily enrollment of one hundred and twenty-five, an average daily attendance of one hun-



Primary Department
Dramatizing *A Road*
and a Song

dred and a fraction was maintained. We felt the question was forever settled as to whether children could be held by a simple program of religious education.

The daily program was as follows:

At nine o'clock each department met separately, the kindergarten meeting by itself for the entire two and one-half hours, with a varied program, including story-telling, table work, and free play.

Dramatizing
A Joseph Story

The Primary and Junior Departments each conducted an hour's program of worship, drill, story-telling, and dramatization. At ten these boys and girls assembled in the church yard, where volunteer leaders from the local Boy Scout troop led them in brief calisthenics, following which came games supervised by volunteer local church workers.

After recess came the assembly worship period, Primary and Junior Departments meeting together. Here again the program was varied. A patriotic, missionary, or ethical story was told, correlated with appropriate hymns, Scripture, and prayer.

Following this period these two departments again met in their separate rooms for the notebook work, the making of models and other handwork. At 11:30 each department was dismissed separately.

In connection with the five weeks of work, one outing was held. The children



Junior Department. The Ten Brothers Bow Down
Before Joseph

were taken in autos to a park near-by, where games and a picnic lunch were enjoyed by teachers and pupils.

The closing program was noteworthy. In preparing this program the children understood they were doing it for their parents and friends. Even the program covers were prepared by the children, the kindergarten children pasting on pictures that had been collected and cut out by the primary pupils; the junior boys and girls giving the finishing touch, lettering and tying in the pages. No part of the program was memorized except the Scripture and hymns. The Bible stories were told in the children's own words, following the method used in all the dramatization work. The Kindergarten Department gave a demonstration on the platform of the type of work done each day by playing the game "Family Love and Care."

The program follows:

1. Processional March.
2. The Salute to the Flags.

3. The Kindergarten Department.
 - (a) Family Love and Care—game.
 - (b) Song—"God's Care."
4. The Primary Department.

The Shepherd's Psalm.

Song—"Saviour, Like a Shepherd Lead Us."

Story—God's Care at Night.

Song Response—"How Strong and Sweet My Father's Care."
5. Story—"God's Care in a Great Flood."

Song Response.

Story—"Jesus Caring for Hungry People."

Song Response.

"A Road and a Song"—a dramatization by the department.
6. The Junior Department.

"The Story and Dramatization of the Life of Joseph." (In five parts.)
7. Hymn.
8. Benediction.
9. Recessional March.

In conclusion, what have been the results of the Vacation Church School?

1. The children who attended this school regularly received the equivalent of one year's instruction in the church school (50 hours).

2. The time which these children would otherwise have spent on the streets was profitably and happily utilized in nurturing their religious life.

3. The community itself has had an awakening. Each church, including the Catholic, was represented in this school. The future looms big with promise for an enlarged school budget, teaching force and curriculum for the coming year.

4. It has been proved that a simple program of religious education, carefully planned as to grading, variety and expression, will "hold" children. "Let the children come," said the Master. Nay, you will not be able to keep them away, provided your methods be pedagogically sound and varied, your program religiously adequate.

Five Elements in Good Discipline

By Jenny B. Merrill

A DAILY vacation church school was opened last summer in a neighborhood where boys were very troublesome.

The principal of the school captured a few of the toughest boys by enlisting them as helpers. "Boys, can you paint?" she questioned.

"Not much," was the reply.

"I don't mean pictures, but some wooden boxes for the kindergarten."

"Oh, yes, ma'am, we like to paint that way."

"Come along, then, and paint these trays."

The kindergartner had secured twenty shallow wooden boxes from a fruit vender which she planned to use in sand-modeling.

The boys were set to work in the cellar of the church with plenty of newspaper spread on the stone floor, for the principal was a firm believer in "an ounce of prevention." The work was a success and the boys were won as permanent helpers.

When I visited the school two weeks later, the so-called worst boy of the group was on the platform reading the Bible lesson of the day to the school.

The principal was not a professional teacher but she had the instinct of a wise disciplinarian.

A motto on the wall attracted my attention. It read:

"Our Clubs are Kind Words."

The principal explained that she had suggested electing a mayor to assist her in taking care of the school. She fully expected

one of the older boys to be elected, but to her surprise the school elected a young man who was an assistant teacher.

She gladly acquiesced in the election but proposed that several policemen be chosen to assist the mayor. (These boys were only too well acquainted with the duties of policemen.) After the election, the principal said, "Of course policemen need clubs, but I think our boys will need only gentle reminders if they go wrong. I have had this motto printed for all to see—'Our Clubs are Kind Words.'"

Stories suggesting ideals were often told to the assembled school. One was a story of "a golden deed." On the wall was placed a beautiful placard on which were printed in golden letters the words, "Golden Deeds." Theirs was to be a city of golden deeds.

It was decided to enter the names of children who did exceptionally good deeds upon a roll of honor.

I visited the school again on the last day to witness the closing exercises. In five weeks these boys and girls had been trained to produce a very pleasing pageant which illustrated their Bible lessons, and gave the entire school an opportunity to take part in reciting the Bible memory selections, and in singing hymns and patriotic songs. A few simple costumes were used.

Now what are the elements of good discipline emphasized in this simple narrative?

I find at least five that are invaluable in both home and school discipline.

First: Love and trust in the child, even the worst.

Second: The spirit of helpfulness encouraged. What can a child do to *help* mother, teacher or playmate? Make children think of themselves as helpers rather than nuisances even though their help is clumsy at times. Invent opportunities to help.

Third: Manual work concentrates energy. It focuses attention. It substitutes "creative activity" for quarreling and for laziness.

The girls who can sew, knit, crochet, weave, cook; the boys who can use tools, model, draw, build, are on the way to become useful American citizens. It may be hard to find time, place and materials for handwork, but it *must* be done.

Fourth: Golden deeds should be expected. Tell stories to awaken high ideals. Work toward a goal.

Fifth: Encourage the love of dramatic action. Use color and a bit of "dress up" to fasten even spiritual lessons in "a sure place."

Home dramas are far better than "movies." Children grow passive and lazy with too much gazing. Let them act out history, Bible history or secular. Encourage simple dramatic play in the kindergarten and keep it up till Shakespeare is reached. It leads to a natural interest in history, literature, life.

These "five words" to the wise are sufficient. Go thou and do likewise, good mother, father, teacher and friend of children.

On Trial

A Suggestion for a Parents' Night

By Ernest Bournier Allen

A GAIN I have the privilege of presenting a play written by Mrs. Richard H. Clinton of Pilgrim Church, Oak Park, Illinois. We have used it in our own work and find it most helpful. It is suitable for presentation at any time during the year and likewise adapted for use on Children's Day or Rally Day in the fall. It can be given in twenty minutes, leaving ample time for addresses and music. In addition to the play we had brief addresses, on the evening it was given, as follows: (1) "The Attitude of the Parent to the Child Today and a Generation Ago"; (2) "The Legal Status of the Child Today"; (3) "The Child's Place in the Home Today"; (4) "The Child of Christian Civilization and of a non-Christian Civilization."

Very little paraphernalia is necessary for the play. The Judge sits on the center platform with a plain table in front of him on which lie some papers and the Bible. The Bailiff and the Clerk of the Court are seated at a table at the left, not on the platform. The Bailiff has a small gavel to be used in opening the Court. On the right the Attorneys are seated at a small table on which are several law books and papers. The Defendants are seated in a group near them. The Plaintiffs are on the other side of the room near the Clerk's desk. All who participate in the play enter and are in their places, except the Judge, who enters last. He wears a robe and carries a portfolio. As he comes in, the officers of the Court, the Attorneys, Defendants and Plaintiffs all rise and remain standing until he is seated. The Bailiff then opens the Court and the trial proceeds. The Dramatis Personæ consists of the following:

Judge
Bailiff
Clerk
Plaintiffs
Counsel for Defendants
Counsel for Plaintiffs
Defendants
The Ideal Mother

Bailiff: Hear ye! Hear ye! Hear ye! This Court of Judgment is now in session.

Clerk: The case of the children of Everyland against the people is now before this court for decision.

Judge: Is the counsel for the Plaintiffs prepared to present the case?

Counsel for Plaintiffs: Your Honor, I appeal to this court for justice for the children of Everyland.

Judge: State your case.

Counsel for Plaintiffs: The defendants in this case, namely, the mothers, fathers, teachers, etc., are accused of neglect, in-

difference and failure to perform the duties to which they were called,—and so these witnesses will attest.

Judge: Call the witnesses.

(*Bailiff brings children.*)

First child: Your Honor, I am the child of the Frivolous Woman. I have had a beautiful home, pretty clothes, and gay times. My body has been well fed, but my soul has been starved. God is only a name in our house and the Bible is never seen. I can never take my troubles to my mother, for she always laughs at me, when I wish she would weep with me. My life has been full of play things, but no real things; for I am the child of the Frivolous Woman!

Second child: Your Honor, I am the child of the Nervous Woman—who lives always in the Heights or Depths, and I don't know which is the worse. I can't bring my friends to the house, because their noise makes my mother nervous; so all my good times are taken away from home. I have heard that religion makes people calm; I wish my mother would get religion, for now things are always in a turmoil. In fact, life is a succession of pills and smelling-salts—for I am the child of the Nervous Woman!

Third child: Your Honor, I am the child of the Club Woman! My earliest remembrance of my mother is seeing her closeted in her room, writing a paper at which she must not be disturbed; or rushing to or from a meeting. All the minutes of meetings she and I have had could be written in a short time! She has left me to the care of servants who have taught me bad manners and morals; and she knows nothing of the life I lead. She is very intellectual, and seems more up on "curriculum" than she is on children. It is not very pleasant to be the child of a Club Woman!

Fourth child: Your Honor, I am the child of the Church Woman. I sometimes wonder what the church would do without my mother; for she is always there. She leads meetings, serves church suppers and as soon as one is over, she starts telephoning about the next! She is in every drive and canvass, and on most committees. They say religion begins at home, but I think most people take it to church and leave it there. I know she loves me, but she hasn't time to tell me so, and when I want to talk religion, she's too busy. It's very hard on your

faith to be the child of a Church Woman!

Fifth child: Your Honor, I am the child of the Business Woman. My mother has been very successful and I am proud of her, but I think she understands typewriters better than girls! Our house is run on schedule and I sometimes feel like an alarm clock, wound up to perform at stated times. We have good times together Sundays and holidays, but somehow I am afraid to ask her the things I really want to know. Why can't mothers come closer and understand better! It's pretty lonesome sometimes being the child of a Business Woman!

Sixth child: Your Honor, I am the Motherless child. I have a good father, aunts, and grandmothers, who each try to be a mother to me, which is confusing sometimes; especially when father says I don't have to wear flannels and Grandmothers say I do! I envy girls who have mothers. It must be wonderful to have some one who loves you and cuddles you and cares especially what you do. Once I had a Sunday-school teacher whom I adored, and I thought I could tell her everything, but when I tried she didn't seem to understand; so I didn't try it again. I wanted to join the church, for I thought it might help me, but she thought I was too young, and now I don't care to. Sunday-school teachers could do so much for motherless girls!

Seventh child: Your Honor, I am the child of the Ideal Mother. She belongs to church and clubs and goes to parties and is awfully busy, but somehow whenever I really want mother, she's always here! I haven't any secrets from her, because she is so chummy I love to tell her things. And she isn't a bit preachy either, but just makes God seem so near and dear that I want to serve him. She invites my friends to the house and enters into things till she seems just like one of us. Of course she won't let me do some things, as wear half-hose, and rat my hair, but on the other important things we most always agree. So you see, if I'm not the woman she wants me to be—it will not be her fault. But I shall be—for I am the child of the Ideal Woman!

Judge: You have heard these witnesses. Is there any defense to their charges?

Counsel for Defendants: Your Honor, the Defendants in the case plead guilty of the charges and appeal to the clemency of the court.

Judge: (to Defendants). The Court has heard the accusations of the Plaintiffs and finds you guilty of these counts, to wit—"Neglect, indifference and failure

to perform the duties to which you were called." Can you show any just cause why you should not be punished to the full extent of the law?

Ideal Mother: Your Honor, I plead for these sisters who have been so blind, but whose eyes are now opened. No punishment is so great as the knowledge of their failure, coming from the lips of their own children. So, Your Honor, I pray you, make their punishment no heavier, for "out of the mouths of babes" has come forth wisdom.

Judge: 'Tis true, the testimony of children is the reward or condemnation of the parents; and the mothers and fathers and teachers of Everyland must recognize the right of the child to "life, love and the opportunity of happiness" under the laws of Jesus Christ. And this is the judgment of a higher court than mine; *(the Judge here reverently takes up the Bible and turning to Matt. 18 : 6 reads)* "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should

be hanged about his neck, and that he should be sunk in the depth of the sea." But *(rising, as do the Defendants, Plaintiffs, Attorneys, Clerk and Bailiff)* this judgment need not be enforced, for the depths of remorse are deeper than the waters of the sea. But this I do decree: that you all—mothers, fathers and teachers of Everyland—ponder this truth in your hearts—that the greatest thing in the world is to have the love and confidence of a child.

Bailiff: This Court is now adjourned.

A Message to Parents From the Village Newspaper

A QUESTIONNAIRE is being sent out from certain colleges and other institutions, asking this question:

"Why are the church schools of the churches of America failing to give the children the right kind of religious education? What is the remedy?"

Our answer would be, "They are not failing. But the parents of the boys and girls who attend the church schools of the churches are failing."

If all the parents of the children who go to the church school were to attend, the churches could not hold the crowd. If the parents all went it would indicate an interest in Christian education that now is almost entirely lacking.

Here is an absurdity. Fathers and mothers all over this country will spend from \$500 to \$1,500 a year to send a boy through college. But ask the same fathers and mothers to give the church \$100 a year to provide expert teachers and equipment for an up-to-date school for teaching their children religious truth, and they would be paralyzed.

Yet the church schools are expected to compete with highly endowed colleges and universities and are called "failures" because with unpaid teachers and scanty equipment they do not give the boy and girl first-class religious education.

The parents who bring the children into the world are responsible for the religious instruction of their own children before it is the duty of the church to give it. Because the great majority of parents shirk this duty, the church has to take it up. And the children get about all the religious teaching they ever have, all free, from the church. Most parents never even thank the church for this free instruction. But many of them at the present moment are criticizing the church because it "fails" to give ideal religious education.

Let the parents of boys and girls give as much for religious education as they are willing to give for secular. Let them put into the hands of the church the money for

Again the village newspaper issues a statement of a common problem which we want to pass on to our readers. When both church and parents have gone half way toward meeting each other we will be nearer a solution of the difficulty. Cooperation with the home is a subject for the serious consideration of every church.

— The Editors —

teaching and equipment that the colleges and universities get from them and see what would happen. Until they are willing to do that or something like it they have no business to call the church schools "failures."

We would like to see some questionnaires addressed to the fathers and mothers of America, something like this:

"Why are you such failures in giving needful religious instruction to your children? You are responsible to God for their training. Why do you leave the responsibility to the church? What is the remedy?"

We are tired of all this wholesale criticism of the church and its organizations. Let some of the faultfinding fall on the family, where it belongs.

* * * * *

Following the suggestion of the village newspaper one church has already sent the following questions to the parents of the children in its school. Other letters emphasizing the common responsibility for Christian training, stating the aim of the church school, and asking for the cooperation of the parents, were published in THE CHURCH SCHOOL, May, 1920, under the title "Shall We Have Home Study?" Has your school found a plan which gets results? Other schools would like to know of it. Address any of the Editors.

From "The Church at Work"

1. Have I ever visited the church school? Do I know its curriculum, or what it is trying to do for my children?

2. Do I know anything about the aim and method of modern church-school work,

or am I still judging from impressions formed in my childhood?

3. Do I realize that the church school is at present a necessary link in the education of my children, supplied by no other agency?

4. Do I appreciate the difficulties under which the church school does its work, namely, voluntary attendance and voluntary instruction? Have I given the church school credit for what it has accomplished in the face of these difficulties?

5. Have I placed the church school upon at least as high a plane as my children's social plans or music lessons, in requiring prompt and regular attendance and conscientious preparation?

6. Have I ever talked with my pastor about the possible improvement in the work of the school in so far as my own children are concerned?

7. Am I personally acquainted with my child's teacher? Have I ever invited her to my own home? Have I ever conferred with her about my child's work, or thanked her for her faithful service? Have I criticized her before my children or to myself? Have I inquired how I might help her?

8. Am I really convinced that I have graduated from the church school myself, and need no longer study the Bible or the Faith?

9. Do I as a father study the church-school lessons with my boys and encourage them to think it a manly thing to know and love their Bible and church?

10. Have I by my example let my children feel that the church school is enough, and that it takes the place of the church service?

11. Am I personally helping to make my home and our school such places of religious nurture that my children naturally and gladly will confess Jesus Christ and be eager to take their place in the fellowship of his church?

If the answers to any of these questions are in the negative will you not so act that affirmative answers may be given?

A Vacation School That Grew

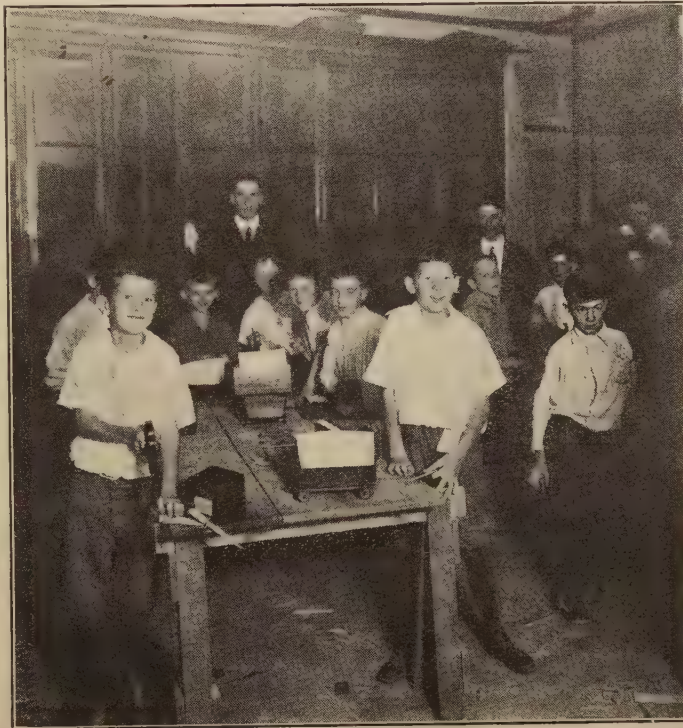
By
Herbert W. Blashfield

IT was not until the last day of our vacation church school that we realized what a splendid addition it had been to our church school. On this last evening the children were all excitement, for on all sides of the spacious room were the exhibits composed of the many things which had been made as gifts for hospitals, children's homes, and dear ones of the family; and occupying the major part of the seats were all the parents and friends who had come to see the work and to hear the program composed of the songs, Scripture, and stories which had been learned during the previous weeks. We were all proud of the manual work and also the large amount of memory work which had been covered, but that which caused us the most satisfaction was the improved conduct of the children and their great interest in each other and in the school in general. The school had been in session five days each week for four weeks. Each day there had been thirty minutes for worship, thirty minutes for the Bible lessons, thirty minutes for music and games, fifty-five minutes for manual cooperative work, and a closing service of five minutes. Many of the days had been very hot, and the children had worked hard, but still there was not a single boy or girl out of the hundred and twenty-five but wanted the school to continue for another month. As we surveyed the work of the month with some of the parents, who indeed were even more enthusiastic than we, it seemed that every part of the daily program had contributed largely to the religious development of the boys and girls.

The Worship

The whole school above the Kindergarten Department had the worship period together, for we felt that there was a certain value in opening each day's work with all present in one group, and while we believed in graded worship, we felt that there is always value in little folks and older children worshipping together. The outstanding result of our worship was easily seen on this closing night when the leader asked for several sentence prayers during the opening devotions. Every day the children had been invited to follow the superintendent in the school prayers, and very often after a few words of explanation, when a

basis or reason for individual prayers was laid, the children had responded with simple short prayers of their own creation. But



A Class in Manual Work

on this closing night, it seemed as if every one wanted to pray, and pray they did very earnestly. Most of the prayers were thanks to God that the school had been held, or asking God's blessing upon the teachers who had been so good and faithful in their work. Church school had never been able to bring forth such prayers from these children. The following two incidents are also worthy of mention. One day during the worship period, when the invitation was given for any boy or girl to offer a short prayer, a little girl of about twelve years of age prayed that she might be forgiven for some wrong which she had committed the day before at home. The girl was wholly unconscious of others being present as she prayed her simple but very thoughtful petition. On another day Elizabeth, a girl about the same age, was very stubborn during the time of worship. She would not cooperate with the others, neither would she be respectful to her teacher. The superintendent excused the girl before the rest of the school by saying that she was ill, and that instead of praying for the intended project, they would all pray for Elizabeth.

They then prayed that she might be made well in order that she would be able to cooperate with the rest of the school in its worship. Almost immediately, the little girl began to cry, and apologized for her actions. She was, after that, one of the best students in the school.

Bible Lessons

For the lessons and memory drills, the children were graded as in church school, and formed a Primary Department, a Junior Department, and a few were in an intermediate class. Two great results were especially noticeable from our work. Much more memory work was accomplished than is possible during a whole year of church-school work; and the lessons, being so closely connected from day to day, were much more meaningful than lessons which are a week apart. Some of the parents thought that the four weeks of twenty lessons had meant more to the children than a year's work in church school. Whether this is true or not, we know that the children who were in the vacation school have shown a much greater appreciation for the church-school lessons than have those children who did not attend the summer school.

Music

The children who attended our vacation school became very well acquainted with many of our best hymns and other beautiful songs which could not be called church hymns. They studied their meaning, learned them by heart, and came to enjoy singing them during the service of worship as well as in the music period. We could see much benefit in setting aside a definite time each day just for singing and for the appreciation of good music. Those children who were in the vacation school became the best singers in the church school. They took more interest in the singing and were more familiar with the songs.

Manual Work

There were many results from the manual work which seemed to be very worth while. It was while the children were not thinking of being good, but were interested in their manual work that they very often showed tendencies to be selfish, (Continued on page 391)

“Out West”

Vacation Schools of Religion

By Sarah Elizabeth Bundy

SOUTHERN California will never acknowledge herself a laggard in any progressive venture and makes no exception to the rule in connection with church vacation schools. In common with other sections of the country extensive progress along this line has been made here within the past few years. To the Presbyterians and Baptists largest credit must be given for initial undertakings in this direction. Before any cooperative effort was launched, these denominations had developed plans in individual churches. As well as serving their own communions, they thus fulfilled a wider service in awakening other denominations. Joint undertakings along these lines began in 1919 and within two years had won hearty interdenominational support.

Recommendations

In 1921 the denominational directors of religious education (then numbering seven in Southern California) undertook responsibility for outlining a program for joint auspices. Their counsel together resulted in the following recommendations, which were sent forth to pastors and church-school superintendents of all denominations:

“In order that the boys and girls of Southern California may be provided with the same advantages for religious education that are accorded children in many other parts of the country, the undersigned submit the following recommendations to the pastors and church-school leaders for immediate consideration, looking to the establishment and operation in every locality where the churches may be conveniently grouped together, or in the individual church when it is deemed wiser than the group plan, daily vacation church schools, in July, 1921.

“First: We would recommend that the pastor or pastors and leaders of the individual church or group shall, as soon as possible, meet to outline the plans and appoint committees necessary for the selection of time, place, faculty and other details relating to the proposed daily vacation schools. By writing any one of the denominational leaders whose names are found at the end of this statement you may secure assistance for making these preliminary arrangements.

“Second: For the training of leaders, we suggest and agree to help promote one or more training institutes at points centrally located, to be held in advance of the school sessions, which will be July 5-29.

“Third: We would suggest in the case of community effort as the place for conducting schools the churches most centrally located, regardless of denomination, providing the buildings furnish proper facilities; or several church buildings might be used, one department being organized in each building.

“Fourth: We would recommend that the teaching force be selected from public-school and church-school teachers, if those deemed capable of such work are available, and that if necessary these teachers shall

be remunerated, this compensation to be locally determined. The standard rate in the past for principals has been two dollars per day and for teachers from one dollar to one dollar and fifty cents per day. In addition, we advise securing such volunteer help as may be needed.

“Fifth: Information regarding textbooks, advertising and other materials will be furnished by your denominational representative upon request. Selections may be made from any of these especially prepared courses, or the local committee may work out its own curriculum.

“Sixth: We would recommend equitable division of expenses among the churches cooperating, on the following basis: Let a budget committee ascertain the approximate total expense of the school, this amount to be divided among the churches pro rata according to the number of pupils from each church participating. Let the expenses for pupils representing no church be divided among the churches according to the above suggested pro rata apportionments. Each church, of course, shall raise its portion of the funds in any way it may choose; all funds, however, to be handled by the common treasurer.

“Seventh: For the establishment of definitely cooperative efforts, we urge your early conference with other churches in your community and any of the undersigned will be available for help in such community consultation.”

(This was signed by the directors of religious education for Southern California, Baptist Convention; United Christian Missionary Society, South Pacific Coast; Southern California Congregational Conference; the Methodist Episcopal Church, Southern California Conference; the Los Angeles Presbytery.)

Teachers' institutes were held in several different centers. The best possible leadership was provided, with training in storytelling, Bible geography, craft work, hymnology and the leading of group singing. Special sessions were provided for principals, kindergarten, primary and junior sections, so that the needs of different departments were well considered in advance. Much of the success of the schools may be traced to careful preparation.

Cooperative Effort

With various adaptations of the suggested plan, many communities demonstrated what cooperative effort along these lines can accomplish. San Diego, Whittier, Redlands, Pomona and a score more Southern California cities united in vacation schools, in addition to many individual church enterprises which were carried on denominationally. Most striking and thoroughgoing of all the plans was that operated in Pasadena. This city has a Religious Education Council, which brings together in bi-monthly meetings pastors, educational directors and lay delegates, co-operating in church-school activities as

well as planning for future week-day religious education. Last summer a directorate on daily vacation church schools was appointed, representing downtown churches as well as the nine centers in which schools were held.

Program of Work

No mere statistics can tell the story. When “sitting in” at some of the sessions, one saw more truly what was being done. Picture seventy-five junior boys earnestly singing together one of the great hymns of the church, in their memory drill work one morning. The leader conducted a time-beating contest, taking the boys class by class and training them to follow him in counting the beats as they sang. As some of the less accurate ones failed, a nod from the conductor signaled them to their seats. If a shadow of disappointment passed over the lad's face, there was always a word from the director, “You'll get it tomorrow, if you try,” followed by the determined set of the boyish jaw. For he made them care. Not only did they care in outdoing the girls of their age, whom the leader met the following hour and against whom the boys contended, but the lover of youth and of music made them care to excel in the religious singing.

A story hour followed when, with rare sympathy for both the subject matter and the lads before her, a woman held their eager attention. Handwork, other forms of memory drill and further Bible study each had its place in the schedule, with, of course, suitable adaptation for younger children. Experts in the various lines met group after group in the several schools, so that specialized oversight could be given. The craft-work superintendent, for example, conducted the sloyd in all the downtown centers and trained the leaders in the outlying schools.

Throughout the grades the new Abingdon texts were used; a general superintendent had charge of the entire undertaking; and a manager of supplies and common treasurer for the movement rendered the administration most efficient. The various churches and denominational boards underwrote the expenses, some private contributors gladly helping to reduce them.

The summer of 1922 will witness further development along these lines. Vacation schools of this nature have firmly rooted themselves. An experiment one summer practically guarantees expansion for the following year. Each community that establishes one influences some neighboring city. Thus the movement spreads and deepens and meanwhile preempts one more block of time for religious education.

The Pasadena System

By S. W. Stagg

Larger Developments

OUR summer program grew out of two facts which presented a compelling challenge to the churches of our city. (1) There were hundreds of children in our city during the summer months. (2) There was need for a constructive summer program for these children. A committee representing the downtown churches was called together. After the matter was presented it was unanimously decided that the downtown churches should enter a cooperative movement for the ensuing summer. An executive committee was appointed. This committee organized the schools, decided upon curriculum, raised the finances and secured workers. The plan finally agreed upon was as follows: The system was to be fully departmentalized. A beginners' school for all beginners children was to be held in the First Congregational Church. All primary children were to attend a school at the First Baptist Church. The juniors were to have a school of their own at the First Methodist Church. This junior school received such a large enrollment that the boys were moved to the First Christian Church and a junior boys' school was organized. The intermediate boys and girls were to meet at the First Presbyterian Church. This plan worked excellently. It placed a school in every cooperating church and thus put each church enthusiastically behind the whole project.

Methods of Advertising

The schools were advertised through the press and in all the churches of the city. One of the most helpful and unique methods of advertising was the series of concerts which were held in the cooperating churches. At each concert the project was explained and an offering was taken. In this manner the movement was presented directly to over five thousand people and a neat sum was raised for the work. The movement was further financed as follows: Each cooperating church underwrote its share of the total expense. Envelopes were provided for a weekly offering from the parents of the children. The schools were not quite self supporting, but the churches were glad to care for the deficit. The total enrollment was six hundred and seventy-seven. The attendance was remarkably good throughout the entire period of four weeks, averaging eighty per cent. At the close of the school a pageant, *The Children of the Ages*, which had been specially written for the occasion, was presented to an audience of five thousand in an open air amphitheatre. Six hundred children took part in the presentation. This ended the first chapter of the history of the Pasadena vacation religious schools.

As the following spring approached, it was found that a very strong sentiment had developed for the extension of the system to the entire city. The pastors and representative laymen from each of the churches were called into conference, and the Pasadena Board of Religious Education was organized. This board appointed a daily vacation church-school committee and instructed it to develop a city-wide system for the coming summer. The following plan was adopted: The city was divided into eight districts. All the churches in each district were asked to organize a local executive committee to cooperate with the daily vacation church-school committee in the organizing of a system of schools for that district. Each of these executive committees had a representative upon the central daily vacation church-school committee. The Central Committee recommended that a department be held in each cooperating church in each district. This recommendation was carried out in all districts except in those containing only one church, in which case, all departments were held in the one church, but met separately and carried on their work independently of each other.

Twenty-two departmentalized schools were thus prepared for, and every district in the city had a system of schools fully correlated with the whole system. A carefully graded standard curriculum was provided. It included the textbooks that

were to be used, definite memory material, songs and hymns, handicraft, and an outline daily program for all departments. Every church expressing a desire to enter the movement pledged itself to use the standard curriculum. It was also requested to meet other requirements before it could receive its financial appropriation from the Board of Religious Education. By means of these rules the committee was able to maintain a good standard of work in all the schools throughout the entire four weeks.

Following is a sample of the daily program used in the Junior Departments:

A. M.	
9:00	Assembly and worship.
9:05	Instruction in hymnology and song leading.
9:35	Bible Story and dramatization activities.
10:05	Rest exercises.
10:15	Missionary hero tales and habit talk (Missionary games).
10:45	Memory Drills.
11:00	Handicraft correlated with the theme of the day.
11:55	Assembly.
12:00	Dismissal.
Afternoons:	Picnics, athletics, etc.

Organized Athletics

Considerable attention was given to organized athletics in the Junior and Intermediate Departments. The junior boys played off a championship indoor baseball series as did also the intermediate boys. The junior and intermediate girls respectively played off a volley ball series.

A teachers' institute was held just previous to the opening of the schools. In this institute the work of each department was explained to the teachers and the organization of the work was completed. There were ninety paid workers in the entire system and forty-two volunteers.

The total enrollment for all the schools was 1,342 children. The attendance was remarkably good. At the close of the schools each child who had completed all the required work was given a certificate of merit by the Board of Religious Education. Seven hundred and ninety-two were given to the children.

The Pasadena system is now in its third year. Further extension of the system is contemplated for the coming summer. At a recent meeting of the daily vacation school committee one of the members asked, "Well, where do we go from here?" The answer has not yet been fully given, but it is the hope of many of us that our vacation religious schools will lead us into a city-wide week-day religious education program which will run hand in hand with the public-school system throughout the school year, and thus give to every child in our city the opportunity to become literate in the things of God.

THE CHURCH VACATION SCHOOL SHOULD¹

- minister to the whole child: physical, mental, social and moral: hence,
- provide instruction in the Bible.
- teach religion through nature, literature and life.
- make familiar the devotional music and art of the church.
- broaden the social nature and quicken and enrich the sympathies by teaching the great missionary adventures of the church.
- give lessons in Christian citizenship.
- build for physical well being, right habits, health and happiness.
- supply abundant recreation and give training in suitable games and play.
- afford opportunity for expression through the hand, social conduct and in such other ways as will lead to useful habits.

HELP THE CHURCH FULFILL ITS
OBLIGATION TO CHILDHOOD

¹ From The Abingdon Bulletin of Religious Education

A Report From Nebraska

By Oscar W. Low

THE vacation church school opened in a Methodist Church, Lincoln, Nebraska, June 14, and closed July 14, giving a total of twenty-five school days. The school opened at nine A. M. and closed at twelve noon. Nine teachers were employed, giving their full time, with the exception of the missionary supervisor. Two hundred and thirty-four pupils were enrolled. On account of the lack of room, the program was planned for the local church. However, it is interesting to note that the children from nine Baptist, nine Presbyterian, six Congregationalist, one United Brethren, two Christian, one Free Methodist, and three mission church schools attended. In the light of this statement, the school could be called a community school.

The boys and girls were graded as follows: forty-six intermediate, seventy-three juniors, seventy-seven primary, and thirty-seven beginners. There were one hundred and thirty-one girls and one hundred and three boys enrolled.

On the closing day, one hundred and forty-one were given certificates of merit for work done. Forty-five received a grade of one hundred per

cent; twenty-six an average of ninety-nine; thirty-three an average of ninety-six; five an average of ninety-five.

The special features of the school included memory drills in the Psalms, Beatitudes, Hymns, Scripture passages, Lord's

Prayer, etc., Missionary Education, including the study of Japan, with the emphasis upon the religious and social life of the people. The work was made realistic through participation in Japanese plays and pageants and through the study of

Bible characters, concluding in the dramatization of the character. This, without a doubt, was one of the most outstanding features of the school. The intermediate classes dramatized two scenes from the life of Joseph, and three scenes from Queen Esther; the younger boys and girls, The Parable of the Good Shepherd, and The Baby Moses. The boys and girls made all of their own costumes, and secured stage settings. The special feature of the chapel services was a study of the life of Christ, together with a study of the parables, Psalms, and great hymns of the church with the aid of a stereopticon.

The operation of the school cost five hundred and fifty-five dollars and twenty-seven cents. The money was furnished by the church board. This is the second vacation school held in the church. Plans are already under way for a much larger school this year.



Dramatization of Queen Esther

A Rainbow Party

By Viola Davidson

WHAT appeals more to youth than to have a good time? With this idea in their minds, the girls of Miss Peterson's Class planned a Rainbow Party for the members of the advanced department of our church school. The invitation was written on an ordinary correspondence card with a rainbow painted in water colors.

Decorations

In the doorways were hung drapes made of crepe paper streamers of pastel rainbow colors, and on the end of each streamer was a little pot of gold. The electric lights were also decorated with streamers of pastel colors, a thread running through the top of each streamer holding them together and making it possible to tie them around the top of the lights.

Entertainment

We cut into short phrases the story of Iris and the Pot of Gold (which we found in the *Home Second Reader*) and pinned the slips on the walls about the room in a jumbled up way. The guests were all given pencil and paper and told to go around the room and read the different slips, then to fit the portions of the story together and write the story. Several of the resulting compositions were read and

the one who wrote his story most nearly like the original story was awarded a prize. Some of the stories were so different from the original that they caused much amusement, and one or two were considered "even better than the story in the book." The prize awarded was a favor basket, covered with yellow paper and filled with lemon drops. It very well represented a "pot of gold."

During intervals through the evening we played games to make a varied program and to make it possible for all to have a good time.

Games

Hanging Up the Clothes

Two sides are formed. From each side two girls and one boy are chosen. The girls act as clothes poles, holding up a piece of clothes line. Each boy must hang up a certain number of pieces of clothing, pinning them securely to the line, then unpin them and take the clothes line down. The side whose representative finishes first demand as members of their side the girls and boy of the opposing side. The object of the game is to see which side gains the most members in a given time.

Peanut Relay Race

Two sides are formed. All clap hands in each line, the two lines facing each other. Some one at the head of each line hands the first ones one peanut after another as fast as possible, and the players pass them down the line with their hands clasped all the time. The side first getting all its peanuts safely to the other end wins.

Refreshments

The girls were told to bring basket luncheon for two. The baskets looked like May baskets they were so attractively decorated with crepe paper in the rainbow colors. One of the boys was chosen as auctioneer for the baskets and performed his function so cleverly that this part of the program was more enjoyed perhaps than everything else preceding. Bids for the baskets were very low to begin with so as to provide for some rivalry, as no bid for a basket could exceed fifty cents. The boy to whom the basket "went" was of course the supper partner of the girl who had brought it. Cocoa was served and there was never a happier supper party. Everybody went home saying he had had one of the best times in his life, and all declared our Rainbow Party had fully satisfied their curiosity.

Vacation Church School for the City Child

By Addie Grace Wardle

A COMMUNITY center is not an institution; it is an influence, a fellowship, expressed through human personality throbbing with life-giving power. In its last analysis it is not dependent upon building, equipment, nor theoretical methods. Life, passionate life, is its essential and its explanation and, indeed, its apology.

Dividing the text in the old analytical fashion, our first consideration centers about the word,

Vacation

This word stands for at least five things in human experience and thought.

1. A larger chance than the remainder of the year furnishes for the functioning of the home, and therefore an increased home responsibility.
2. An opportunity for the child to choose, in part at least, the stimuli that are to beat upon his life and character and that will inevitably mold his personality for all time.
3. Time to learn the lessons of the school; to incorporate into the apperceptive mass the new, the untried.
4. Cessation of the grinding restraint of the undesired, or perhaps unbearable, and in its place the introduction of a free, rollicking good-time experience.
5. A definitely connotated idea of strong emotional content.

Query 1: *What can you put consistently into a vacation community program?*

Point number two puts into the forefront of our thinking the words,

Religion and Bible

What is our religion fundamentally? It is a certain and positive way of interpreting life in terms of actual living, to whatever the environment in which the individual life is placed. It is a standard for evaluating of man-made things and experiences in relation to divine, eternal, universal and spiritual realities. The Bible is the divine Book to aid us in such interpretation and evaluation.

Query 2: *How can a vacation community effort most definitely teach religion thus characterized?*

School

About this word center method, content of curriculum, specific program, discipline of mind and conduct. The present ideal is that every educational effort must present a project. A project is a purposeful activity, physical, intellectual, or emotional, presenting unity in itself, fitted into the normally developing life of the child, presenting the stimuli of his environment in such a way as to call forth reactions that will so completely fit into his experience in interest and labor that the

child in looking back upon it will think of it as a unit experience of his own, having worth and meaning for his whole life.

The motivating of school effort is essential if by motivation we mean "that attack upon school work which seeks to make its tasks significant and purposeful to each child by relating them to his childish experiences, questions, problems, and desires."

Query 3: *What kind of a project should a vacation church school present to child life?*

Psychologically another word is important. It is the term,

The City

Certain specific facts must be faced.

1. The city develops life more rapidly.
2. It brings the child in touch with life and life experiences at more angles of knowledge and interest.
3. It gives to the child a larger apperceptive mass.
4. It creates a different and increased content and emotional reaction-habit for the child's mind.
5. It causes the social life to function in such a way as to limit the usual home functioning.
6. It dissipates the child's powers, hence there is demanded a constant effort to keep life a unit.
7. It offers more intense and more emotional stimuli—therefore

(a) Constantly increasing stimuli are demanded to produce the same satisfaction to the individual and

(b) The emotions tend to burn themselves out.

8. It presents to the child scraps of experience and so he has less chance to see the purposeful significance of any task or life experience.

9. It presents to the child for his view and experience the abnormal functioning of Nature in her show efforts. Plant and animal life are cultivated to the unnatural or extreme degree and life as it is in its native expression is never seen.

Query 4: *How can a vacation effort be made to fit into the life and needs of the city child?*

The final and most significant word remains,

The Child

He is a personality, not a mass of experiences, nor a thing, not even an educational subject. The educator's interest passes by curriculum, program, method, even truth, and selects out the child as an individual with his personal desires, im-

pulses, limitations, biases, heredity, environment, and puts him in the midst.

Query 5: *How shall the city child be discovered and set in the midst?*

With the above outline in mind as to the task of the vacation church school for the city child the following program was carried out in a down-town section of Chicago. It is submitted to readers of THE CHURCH SCHOOL with the hope that it may be found suggestive and helpful by other workers in a similar environment.

Program for a Downtown School

The primary and junior grades had three-hour sessions, five days per week for four weeks. The kindergarten with a somewhat different program met for five weeks.

The general plan for operating the school was as follows:

- a. One room was used.
- b. Pupils divided into two age groups for handwork period—primary and junior.
- c. Girls and boys at different hours for handwork.
 - (1) Girls' handwork from 9:00 to 10:10.
 - (2) General exercises for both boys and girls, 10:10 to 10:50:
 - (a) Songs, (b) Prayer, (c) Memory work, (d) Stories, (e) Life interest talks. (A unit at each session.)
 - (3) Boys' handwork from 10:50 to 12:00.
- d. Hikes for study of interests aroused in daily sessions.
- e. The program for the entire term was a unit. Classes were not formed in certain activities, but every bit of handwork was planned and executed to bring home to the child the central teaching of the general and weekly themes of the school. The handwork had no separate interest—it was expression and illustration work entirely.

The following program for primary and junior pupils was carried out during the four weeks' session.

Life in God's Out-of-Doors

General Songs for the Month:¹ *America, the Beautiful; Holy, Holy, Holy; God is Everywhere;* (Key song sung at every session by request of children).

First Week: God Everywhere.

Song for the week—*God's Love.*

Psalm for the week—*The heavens declare,* Psalm 19. 1-6.

Memory poem—*Waiting to Grow,* Frank French.

Bible stories for the week—*Jesus' Nature parables by the sea; Jacob at Bethel.*

Handwork for the week:

Primary—Vacation scrapbook. (Picturing an individual in his or her vacation experiences.)

¹ The songs were from *Manual of Hymns, Songs and Marches for Use in Daily Vacation Bible Schools* unless otherwise designated.

Junior—

- Boys—Window flower boxes.
- Girls—Nature scrapbooks.
- Younger girls—Nature scrapbooks.
- Older girls—Illustrated Nature poems. (The group pictured *America, the Beautiful*.)

Additional Suggested Handwork—Making baskets to hold flower pots or vases.

Collateral story for the week—*Rudolph and the King*, in *A Little Book of Profitable Tales*, by Eugene Field.

Second Week: Out-of-Doors with the Birds and Flowers and Pet Animals.

Songs for the week:

Primary—*Sing, happy birds; The evening star*.

Junior—*Birdlet in yonder tree; Forget-me-not; Woodpecker; The Robin's Song*.

Bible memory work for the week—Matt. 6. 25-34.

Memory poem—*Talking in their sleep*, Edith M. Thomas.

Bible stories for the week—Story of Creation; Healing of Naaman.

Life interest talks—City parks; Preservation of birds; Growth of grass and flowers.

Handwork for the week:

Primary—Paper flowers, festoons, birds to be suspended.

Junior boys and girls:

1. Coping saw work; Animals and birds on standards.
2. Basket making of first week continued.

Collateral story for the week—*How the Robin's Breast Became Red*, from *For the Children's Hour*.

Third Week: Out-of-Doors on the City Streets.

Songs for the week:

- a. Sunshine: *Little Sunbeams*.
- b. Rain: *The Rainy Day, Small Songs for Small Singers*, Neidlinger. Rain: *The Children's Year*, Conant.
- c. Darkness: *In the gloaming, Child's Own Music Book. Twinkle, twinkle, little star*.
- d. Wind: *Wind song*.

Bible memory work for the week—Rev. 21. 21b-22:5. Reading with last stanza of *America, the Beautiful*.

Memory poem—*For the Beauty of the Earth*, Pierpoint, Methodist Hymnal.

Life interest talks—City's beauty spots, trees, flowers, gardens, parks, boulevards, water scenes.

Bible stories for the week:

Jesus' Triumphal Entry, Luke 19. 29-38.

Walk to Emmaus, Luke 24. 13-32.

Healing of Man at Bethesda Pool, John 5. 1-15.

Jesus' trip to Jerusalem at twelve years.

Handwork for the week:

Primary—Paper cutting posters—houses and bird houses and flowers mounted for a city scene.

Junior—Begin making picnic dresses. The making of a chart showing God's out-of-doors in the city streets.

Collateral story for the week—*The Dandelion, For the Children's Hour*.

Fourth Week: Vacation in God's Out-of-Doors.

Song for the week—*Sailing*.

Bible memory work—Psalm 23.

Bible stories for the week—Feeding of the Five Thousand; David's Shepherd Life; John the Baptist's Training in the Country.

Life interest talks—What to look for when on a vacation; lessons one can learn from Nature.

Handwork for the week: (Additional suggestion, making of vacation hammocks).

Primary: Making oilcloth boats.

Junior: Girls—Binding books of Nature poems; finishing dresses; shellacking animals made second week.

Boys—Making picture frames for Nature pictures; shellacking animals made second week.

Collateral stories for the week—Hans and the Wonderful Flower, *For the Children's Hour*; The Little Pine Tree, Who Wished for New Leaves, *For the Children's Hour*.

The following program was carried out for the Kindergarten Department:

Cooperative Home Living

1. Organization.

1. Three divisions of those in attendance.
 - (1) Pre-kindergarten.
 - (2) School kindergarten.
 - (3) Junior boys and girls as assistants to kindergarten.

2. Three-hour sessions, five days per week, five weeks.

1. Building of wooden four-room house by older boys, the assistants for use of younger ones.

2. Making of furnishings for the home by the younger ones. Paper weaving and folding, pasteboard constructions.

3. Home interest discussions with children.

4. Lunches that juniors prepared and served to teach helpfulness, courtesy, and gratitude.

5. Songs and stories to teach group living and helpfulness. The Bunny; The Squirrel, *Songs for the Little Child*. Clara Belle Baker.

Certain resultants of the efforts were very apparent and gratifying:

1. All nationalities were equally interested because the appeal was to universal interests. The enrollment included American, Scotch, German, Jewish, Austrian, Irish, Greek, Canadian, French, Syrian, Swedish, Polish, French, Canadian.

2. Selfish and boisterous clamoring for priority, personal attention, and individual gain in things to be possessed was inconsistent with the project and so did not show itself.

3. A religious attitude was ever present. At rather unexpected times in the session they would call again for the songs, *God is Everywhere* and *Holy, Holy, Holy*, and would suggest another prayer before closing (one girl requested and repeatedly insisted that we pray for the recovery of her mother who was ill). At the final exercises Testaments were given to all who had been present at least one-half the time. The recipients searched with keen interest for the stories and memory passages used.

Books on Bible cities were presented for recognitions and rewards.

4. Good control and discipline were manifested.

5. Sustained interest was secured. (Total enrollment 125, boys, 57; girls, 68.)

6. Preparation of a chart, the combined effort of all the juniors was completed showing:

a. Pictures of

- (1) Parks of Chicago.
- (2) Playgrounds.
- (3) Water scenes.
- (4) Pictures representing city weather.
- (5) Pictures of care of trees.
- (6) Homes beautified by Nature.
- (7) Churches.

b. Specimens gathered from parks and streets.

- (1) Leaves.
- (2) Roots.
- (3) Seeds.

c. City maps of

- (1) Boulevard and park system.
- (2) Forest preserves.

A Vacation Church School in the Open Country

By Martin H. Neumeyer

A VACATION church school was conducted, during the months of June and July of last year, in two country churches near Danville, Illinois. The enrollment in 1920 was forty-five with an average attendance of thirty-nine, while the enrollment in 1921 was fifty with an average attendance of forty-five.

The daily program was as follows:

- 8:30. Supervised Recreation.
- 8:45. Devotional Exercises; singing, prayer, Scripture reading.
- 9:00. Story Period, following devotional.
- 9:05. Memory Period (classes separated for remainder of the day).
- 9:15. Bible Instruction.
- 9:45. Dramatization of Bible Stories and handwork to illustrate lesson.
- 10:05. Recess. Play and calisthenics.
- 10:20. Missionary or church instruction.
- 10:40. Special construction work.
- 11:00. Close.

The pupils were grouped into three classes: primary, intermediate and those older. The Gary leaflets and special books for the various types of work were used. The pastor, his wife and a girl trained for such work were the teachers.

To meet the needs of week-night Bible story, mission study and church training school, it was decided to conduct evening classes for the adults on two evenings each week at each place. Over fifty persons took such courses with an average attendance of twenty-five at one church and thirteen at the other.

The total expenses per year were twenty-five dollars. The teachers offered their services free and a small tuition was charged to defray the expenses of curriculum material.

The vacation church school is not only very important, but practicable in the open country.

What the Denominations Are Doing

These columns are open each month for short items of church-school progress from the various denominations. We hope in this way to make THE CHURCH SCHOOL serve all denominations by preserving in its columns a reasonably complete record of current church-school events. In this issue the space is devoted largely to notes regarding denominational plans and programs for Vacation Church Schools.—*The Editors.*

THE churches of the *Evangelical Association* are in increasing numbers supplementing their other religious-educational activities with vacation church schools. Many of our pastors hold schools of religion once a week throughout the year and the program of these schools is in many instances but extended and enlarged for the vacation church school. Our Sunday-school Board encourages participation in community vacation church schools when such exist. For the distinctively denominational schools a carefully graded program for the various age groups is provided. The basis of the entire course in every grade is the Bible work. Provision is also made for handwork and other expressional activities which are, however, a means to the end of Bible instruction.

—W. G. Hallwachs, Editor. *Evangelical Association*, 1903 Woodland Avenue, Cleveland, Ohio.

DAILY vacation church schools will have a larger place this summer than last in the work of the *Disciples of Christ* through the Department of Religious Education of the United Christian Missionary Society.

Last summer the first series of program and lesson material was used in a large number of schools. This was a graded course which took into account the entire scope of religious education as fostered by the church. The courses were built about themes based upon the religious experience of children in their home, play and school life. Another line of instruction was based upon the relationship of the pupils to community, national, and international life. All activities and expression work were directed toward practical ends in order to develop the spirit of service. Mere "busy work" was eliminated. The three group programs providing for biblical and missionary instruction, for worship, and for service proved quite acceptable to churches using the vacation church school for the first time.

For schools which used this first series in 1921 a second series is prepared for 1922. There will be four group programs in this series prepared to conform to the standard adopted for vacation church schools.

Churches of the *Disciples of Christ* who desire to plan for a vacation church school for the summer of 1922 may have two pamphlets, *Administration of the Vacation Church School*, by Ida M. Irvin, and *Supervision of the Vacation Church School*, by

Hazel A. Lewis. These are furnished without cost upon request by the Christian Board of Publication, Saint Louis, Mo.

The series now ready are as follows:

Series One

Group I, ages 5 and 6, prepared by Jennie C. Taylor, 25 cents.

Group II, ages 7 and 8, prepared by Florence C. Carmichael, 25 cents.

Group III, ages 9, 10, and 11, prepared by Myron C. Settle, 25 cents.

Series Two

Group I, ages 5 and 6, prepared by Muriel White Dennis, 25 cents.

Group II, ages 7 and 8, prepared by Mildred H. McArdle, 25 cents.

Group III, ages 9, 10, and 11, prepared by Bessie O. Pehotsky, 25 cents.

Group IV, ages 12, 13, and 14, prepared by A. W. Gottschall, 25 cents.

—Marion Stevenson, Editor, *Disciples of Christ*, 1712 Pine Street, Saint Louis, Mo.

IN the promotion of vacation church schools by the *Evangelical Synod of North America* it was especially noticeable this past year that many pastors have supervised and worked in their own schools. The number of schools in 1921 was a considerable increase over the previous year. It is expected that during this summer another marked increase in the number and in the efficiency of the schools will be reported.

The Board of Religious Education is placing at the service of every pastor and church-school superintendent a small guide which is to be especially helpful to those churches which have never conducted a vacation school. This guide is to offer the necessary suggestions for starting the work right. Available and recommended textbooks and program manuals and a list of supplemental material are also listed.

Report blanks calling for regular reports on the work of each individual school are being provided. Thus it will be possible to encourage a high standard of work and also to know exactly what the various schools are accomplishing.

Wherever possible the workers in our schools are urged to cooperate in community efforts of training the workers for the vacation schools. In several larger cities conferences are now being planned for pastors and superintendents in order to create an interest in undertaking the vacation-school program. These conferences are under the direction of the Board of Religious Education and promise to

bring very definite results toward the organization of new vacation schools.

—Theodore Mayer, General Secretary, the *Evangelical Synod of North America*, 1716 Chouteau Avenue, Saint Louis, Mo.

MANY congregations in the Methodist Episcopal Church, South, are experimenting in conducting week-day schools of religious education. Some of these schools are run throughout the regular scholastic year, while others are run for a period of from four to six weeks during the vacation season. Up to this time the General Sunday School Board of the Church has adopted no definite policy in regard to week-day religious education. Indeed, since the General Conference has taken no action upon the subject the Board has been in doubt as to whether or not it had authority to take the matter in charge. At its meeting last spring it appointed a special committee to study the whole matter of week-day religious education and to report at its next regular meeting. This committee has continued its investigation throughout the year and as a result will make the following recommendations to the Board at its approaching session:

In view of the rapid development of the movement for week-day religious education, and in view of the increasing interest in the matter that is being manifested throughout our own church, your committee is convinced that the responsibility for the formulation and promotion of plans for week-day religious instruction should be definitely located by the coming General Conference. The committee is further convinced that the General Sunday School Board is the agency of the church which should be charged with this responsibility, and therefore asks favorable action on the recommendation of the General Secretary regarding this field.

In regard to the principles upon which the work should be based, your committee recommends that the General Sunday School Board go on record as favoring the following:

1. That the whole development of week-day religious education should be under the control of the church.
2. That the program of week-day religious education should be articulated with the church-school program of the church.

The committee further recommends that the Board make adequate provision for the supervision of this phase of its work.

It is highly probable that these recommendations will be acted upon favorably by the Board and that they will be presented to the General Conference for final determination.

Meanwhile, the General Office is offering certain profitable suggestions that have

been agreed upon to congregations for counsel.

—E. B. Chappell, *Editor, Methodist Episcopal Church, South, 810 Broadway, Nashville, Tenn.*

CONGREGATIONALISTS appreciate the chance that the summer vacation days offer to bring to the children who do not go to mountain or sea the happiest associations with the old Bible stories and the whole religious message for childhood. They are increasingly using the every-day school of religion in this missionary way.

They are finding it of value also among the more favored children. Among some parents in strong city churches the date for going away on vacation is postponed to make it possible for the children and church workers to attend church school for four weeks. The tendency in these cases is toward more serious study than in the mission schools. The most gratifying results are reported.

Congregationalists find, however, in this field of work not only a useable opportunity for religious instruction. They look upon this as one of the best opportunities for cooperative work among the Protestant churches of a community. For this reason they will be found sharing with others in this work in a large number of places.

The Good American Vacation Lessons, by Frances W. Danielson, proved last summer a most satisfactory textbook for use with primary and junior children.

In the Middle West the work of Rev. Howard R. Vaughan, now of Elk Mound, Wisconsin, has borne fruit in a distinct type of vacation school where three weeks of very intensive work under paid out-of-town specialists has resulted admirably in both the small town and the rural district. Noteworthy work is being done in the Chicago Federation, in Brooklyn, and in southern California.

The Congregational Sunday School Extension Society last summer placed promising college young men and women in a number of strategic points in the West and in the South. These young people almost uniformly used the daily school of religion in the communities they reached. The results were gratifying. This work will be done next summer on a larger scale.

Among the colored Congregationalists of the South the daily school of religion is to be launched next summer, at least one experiment being planned for each of four Southern states.

—Sidney A. Weston, *Editor, Congregational Publishing Society, 14 Beacon Street, Boston, Mass.*

THE Reformed Church in the United States is conducting conferences on Week-Day Religious Education in colleges and seminaries as well as in many churches throughout the denomination. At a conference held at the Theological Seminary at Lancaster, Pa., Dr. A. Duncan

Yocum, professor of Research and Practice at the University of Pennsylvania, was the principal speaker. Dr. Yocum is preparing the curriculum for the five interdenominational week-day church schools of Philadelphia and is, consequently, well acquainted with the practical phase of this work.

An Institute on Week-Day Religious Education has been arranged for Heidelberg University, Tiffin, Ohio, and a similar meeting for Central Theological Seminary at Dayton, Ohio. Dr. Norman E. Richardson, representing the department of Religious Education of the Northwestern University of Evanston, Ill., will be the principal speaker at both of these meetings. Dr. Richardson is vitally interested in the week-day church schools and is directly connected with week-day religious education of Evanston, and many similar schools in the states of Indiana and Illinois.

It is becoming apparent to most denominational college and seminary faculties that the time is at hand when various courses of study must be offered on different phases of religion for the definite purpose of preparing men and women for specific positions of leadership in religious education in the local church. This is obviously a crying need today when we realize the fact that the church is endeavoring to set up programs and curricula that will parallel the work accomplished in our public schools.

—Rufus W. Miller, *Secretary and Editor, Publication and Sunday School Board of the Reformed Church, Fifteenth and Race Streets, Philadelphia, Pa.*

INTEREST in daily vacation church schools is growing rapidly in the United Brethren denomination. This summer promises to be one of church-wide action in this phase of religious education. Already many inquiries have been made as to how to organize and promote the work and as to the best lesson material available.

In order to meet these inquiries our Sunday-school Department has published a little volume entitled *The Daily Vacation Bible School*, written by Professor Wm. A. Weber, D.D., with chapters under the following titles:

"What It Is"; "How to Organize"; "How to Launch It"; "The Program"; "Is It Worth While?"

This book is compact and covers the field quite well and will be a valuable handbook in furnishing needed information for those who are desirous of promoting this important work.

We are also issuing some suggestive leaflets, in addition to the above book, for a wider distribution, with a view to creating an increased desire to establish these schools on the part of all our religious leaders throughout the church.

It is our purpose to hold up a high standard in the way of leadership, lesson mate-

rial, instruction, work to be accomplished, and the like. We are urging careful preparation beforehand, so that efficient work will be done in each school.

It is our purpose also as far as possible to present the needs of this work definitely to each pastor and to enroll each school and secure, if possible, a detailed record of the work done.

We are urging that our churches and church schools cooperate with community vacation church schools wherever possible. We believe that in this way there will be created a oneness of Christian ideals, Christian conscience, Christian character and Christian conduct and church activities.

Our department at present is not publishing any textbooks for summer vacation church schools, but we are selecting the best from those that are being published by other Christian agencies.

—Charles W. Brewbaker, *General Secretary, United Brethren, Otterbein Press Building, Dayton, Ohio.*

CHURCH vacation schools are being developed by the Educational Department of the American Baptist Publication Society for the Northern Baptist Convention.

POLICIES

1. A Definite Religious Educational Program.

a. We mean by this a program with educational values as distinguished from one planned to entertain, with more or less valuable material but with no definite and progressive educational values.

It is important to take children from the streets, but becomes of greater importance when the subjects taught are not alone entertaining and of some utility, but of educational value as well.

This will mean that selected items need to be presented and reinforced through devotional, story, memory, music and expressional periods.

b. Distinct religious teachings are to be presented rather than simply the moral and ethical. This will mean a local governing board in church or community in absolute sympathy with a pronounced Christian program.

c. That schools shall seek to reach the standard proposed by the C. V. S. Conference of Baptist workers.

2. Denominational Community Schools.

a. We stand for community cooperation through Boards of Religious Education officially representative of cooperating churches.

b. We urge that under such a Board each church be encouraged to conduct its own school, selecting its lesson course and administering internal affairs.

c. We recognize that in some communities, nothing but a community school is either wise or desirable, but we protest against any organization or individual foisting upon a community either form. Both should be presented and the local Board determine the one to be conducted.

3. That the pastor is the logical man to foster a vacation school if it is to have permanency and to be followed up. In order that pastors may be prepared to do this, intensive training schools should be

planned at educational and strategic centers.

4. That pastors may be encouraged to either supervise or work in their own schools, a term of four weeks and of sixty hours is advised.

5. That every effort be made and opportunities be provided that trained workers in each local church may become prepared to conduct their own schools.

6. That this is a church enterprise and should be a part of the educational program of every church.

7. That as the remainder of the church year has been utilized for adult evangelism, so the church vacation school should be the school of evangelism for the children; therefore, the church should approach this school in the same spirit of prayer and consecration in which it approaches the usual evangelistic service. This means the interest and leadership of the pastor and the volunteering of consecrated workers.

PROGRAM

1. Intensive Training Schools for pastors and others willing to train for supervisors.

2. Training conferences immediately preceding the vacation school, for departmental training.

3. A school of four weeks, five days per week and three hours each day. Less time for kindergarten.

4. Lesson courses:

a. These lessons definitely correlating all elements of the program of each day, as fully as possible.

b. Departmentally graded lessons in a two-year cycle for kindergarten and three-year cycles for Primary and Junior.

c. Intermediates to be used as helpers in the other departments.

The following texts are ready for use:

Beginners' Department, two-year cycle:

First Year: *Getting Acquainted with the Heavenly Father.*

Second Year: *Gifts from Our Heavenly Father.*

Primary Department, three-year cycle:

First Year: *Stepping-Stones in Life.*

Second Year: *The Bible and the Child.*

Junior Department, three-year cycle:

First Year: *Meeting the Test.*

Second Year: *Dan of Nazareth* (enlarged).

—Thomas S. Young, Director C. W. S. and C. V. S. Division, American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa.

CHURCH-SCHOOL and educational agencies in the *Methodist Episcopal Church* are cooperating in the vacation church-school movement. At its recent Annual Meeting the Corresponding Secretary of the Board of Sunday Schools announced that a member of the Executive Staff of the Board, Rev. J. V. Thompson, had been assigned to give his entire time to week-day religious instruction, including vacation church-school activities. The Book Editor and the editor of Sunday School Publications are cooperating with the Committee on Curriculum in the preparation and selection of suitable curriculum materials. Several textbooks are already available, including the following:

A Vacation Religious Day School, by Hazel Straight Stafford. A graded outline curricula with explanatory notes based on actual experience in a successful vacation day school. *The Bible in Graded Story*, by Edna Dean Baker. A series of graded Bible stories for children from four to twelve years. Volume one—*The Good Shepherd*, for beginners, volume two—*The Good Neighbor*, for children of primary age, are available. *A Travel Book for Juniors*, by Helen Patten Hanson. Thirty-two travel lessons on the Holy Land with illustrations and maps. A guide-book for teachers of week-day and vacation classes. With this text the progressive teacher will wish to use: *The Geography of Bible Lands*, by Rena L. Crosby; *Followers of the Marked Trail*, by Nannie Lee Frayser. Thirty-two Bible stories retold. For juniors. *The Rules of the Game*. Thirty-two conduct lessons for juniors with accompanying brief *Teacher's Manual*. These books are all obtainable from The Methodist Book Concern, New York and Cincinnati, and its depositories.

Henry H. Meyer, Editor, Methodist Episcopal Church, 150 Fifth Avenue, New York, N. Y.

ANNOUNCEMENT is made by the Presbyterian Board of Publication and Sabbath School Work of the following program and curriculum for vacation Bible schools 1922:

What To Do Each Day

Preparatory Period—30 minutes.

Teachers present and rooms arranged.

Teachers' prayer service.

Children march in.

Attendance taken.

Devotional Period—10 minutes.

Hymn.

Prayer.

Scripture.

Kindergarten dismissed.

Hymn.

Memory Period—15 minutes.

Learning selected Bible passages and prayers.

Music Period—15 minutes.

Learning hymns and songs.

Rest Period—5 minutes.

Calisthenics and motion drills.

Bible Period—35 minutes.

Teaching and dramatizing Bible stories.

Craft Period—55 minutes.

Craft work as specified in Manual or handwork in connection with Bible stories.

This period may be divided between supervised play, dramatization and Mission study.

Closing Period—15 minutes.

Habit or Missionary talk.

Announcements.

Flag salutes.

Dismissal.

CURRICULUM

The curriculum materials are prepared or selected by the National Convention of the Presbyterian Daily Vacation Bible School and are to be used in all standard schools. Note that for 1922 provision is made for a four-department school, Intermediate lessons being issued for the first time.

A Handbook for the Daily Vacation Bible School contains suggestions for organization, training of teachers, conduct of the school.

Bible Lessons.

1. Kindergarten.

Kindergarten Manual—Second Series.

Talking to Our Heavenly Father,

Florence H. Towne.

2. Primary. (Ages 6, 7, and 8.)

God Revealing His Truth Through His Son.

3. Junior. (Ages 9, 10, and 11.)

The Life of Jesus and How We Are to Live, Bertram G. Jackson.

4. Intermediate. (Age 12 and above.)

Early Heroes of the Faith, Bertram G. Jackson.

Hymn Manual.

A Manual of Hymns, Songs and Marches for the D. V. B. S., Boville.

Craft Work.

A Manual of Craft Work, (1922).

For suggestions on Habit Talks and Mission Study, write to headquarters.—John T. Faris, Editor, Presbyterian Board of Publication and Sabbath School Work, Witherspoon Building, Philadelphia, Pa.

WORK of the United Presbyterian Church in relation to daily vacation church schools so far has been chiefly informational. Our Sabbath-school secretaries and editors have been sending out information as to programs and textbooks and many of our local schools have been giving serious consideration to the matter. We have an informational leaflet on this subject prepared by one of our pastors and published and distributed by the Sabbath School Department of our Board of Home Missions.—R. J. Miller, Editor, United Presbyterian, 209 Ninth Street, Pittsburgh, Pa.

Congregational Church

HERE AND THERE STORIES

Missionary Stories for Juniors

FOR some years a series of missionary stories written especially for girls and boys of junior age has been published jointly by the Woman's Board of Missions (Congregational) and the Woman's Home Missionary Federation. The series appears monthly, except in July and August, and subscribers have received two numbers each month, one containing a home and the other a foreign missionary story.

The Home Missionary Federation has recently felt obliged for financial reasons to

(Continued on page 390)

Brief Sermon Talks for Children

By a Resourceful Pastor

THESE talks have been utilized by a busy pastor who seeks to give from three to five minutes in each Sunday morning service for a direct word with the children who attend the service. The Go-to-Church Band is recognized in this way and parents are reminded that church attendance by children is a Christian opportunity not to be forgotten by them and not overlooked by the minister. Very often these brief sermon talks have created more interest than the sermon itself. They have been retold in some form or other by teachers in their church-school classes, by the children at the home table, and by the young people in their meeting. Often the material is extra-biblical, but it always heads up in some particular verse and frequently fits into the larger sermon theme for the morning. The pastor who sends in these illustrations of his work has been in the habit of giving talks to what he calls his "junior congregation" for more than twenty years.—*The Editors.*

The Man That Swallowed Himself

I HAVE a friend who has frequently amused our children by pretending to swallow things. He seems to put a knife or a stone or a half dollar in his mouth and then to find it again in his shoe top. Once he found the knife in my hat! Of course he never had swallowed it but it looked that way.

Did you ever hear of a man who swallowed himself? It tells about him in the Bible. Find the verse in Ecclesiastes, tenth chapter, twelfth verse. It says: "The lips of a fool will swallow up himself." I think this means that there is a way of talking which is so foolish that it is just the same as though a man swallowed himself! The Bible does not call such a man clever or smart or brilliant, but—a "fool"! What sort of a person do you suppose he is? Do you think you ever saw him or know him? There are three kinds of people who seem to swallow themselves.

1. There are the boys and girls (and grown-ups too), who brag. Did you ever hear a boy say something like this? "I can jump two feet high." Immediately another boy will say, "O that's nothing, I can jump ten feet high." Some little girl happens to mention that her mother has a new dress and at once Miss Bragger says, "Oh my mother has a new dress every day!" Or some boy says, "I've got twenty-four marbles," and another cries out, "I've got a hundred." People who brag all the time are never very pleasant companions. We get tired of their rude ways and prefer to go with others.

2. Then another class of people who swallow themselves are those who say unkind things. Whenever we think of them we are sorry to remember some sharp thing they said. We know, because they

say unkind things before us about others, that they may say unkind things about us to others. So we do not like to walk or work or play with them. We lose sight of all other things about them and think only of their mean mouths, which after a while swallow them up!

3. I am afraid we may some day meet boys or girls who say things that are untrue. The quickest way for anybody to swallow himself is to tell a lie. A boy may have agreeable manners, but if you can't believe what he says it doesn't count. A girl may be entertaining and obliging, but if she tells stories and so can't be trusted she will lose the friendship of others. If any one has a mouth so twisted that the truth cannot come out straight, just as it is, then his mouth has swallowed him up. There is nothing which people can trust and love in him. That is what the old axiom in Ecclesiastes means when it says, "The lips of a fool will swallow up himself!"

"An Interest in the Concern"

WHEN I was a young lad I was a newsboy for about five years. I think that gave me special interest in the following story which they say was once told about Mr. Moody.

This newsboy lived in the city of Chicago and attended a mission Sunday school. All of the people who attended were poor, but each one was called to help as far as he was able. One day they asked for pledges for the work during the year. The newsboy promised to give two cents every week.

About a month later his parents moved to a distant part of the city, more than four miles away. For a time he went back to the old Sunday school, but as winter came on the distance was so great that he did not go anywhere. One Sunday he dressed up in the best clothes he had and

said he was going back to the old school. His mother asked him if he did not think it was too far to go. He replied: "I haven't been there for a long time, but I've got an interest in the concern and I want to see how the business is getting along."

People are interested in the things to which they give some of their time or strength or money. The reason some people are not interested in understanding Christ's kingdom in the world is that they are doing nothing to help it on. They do not give to the church. Their children do not go to church school. They do not count, in the great things which God is trying to get done in the world through the service of his people. I hope every boy and girl will make a regular pledge to the church and church school. Most of us are able to earn some money, or we have other money which is our very own with which we can do what we choose. It is good to get the habit of helping our Lord Jesus in his work in the world by building up the church and church school. How much interest have you in the great concern which represents our Lord Jesus?

Watch

THE well-known principal of one of our secondary schools used to talk to audiences of boys very frequently. He usually took for his text the single word—Watch. In telling the boys what to watch he used the five letters in the word. First of all he said, watch your W-ords. It is a good thing to get in a habit of talking correctly. Good grammar is an aid to good work. Slang is really laziness in talking and often comes perilously near to swearing. Watch your A-ctions. The old proverb is true, "Actions speak louder than words." One of our great philosophers said to a friend: "What you do speaks so loudly, I cannot hear what you say." We can show by our actions our loyalty and our love though we may not speak a single word. Watch your T-houghts. Thoughts always find expression in some way or other. You can tell what people think by the way they act and talk. The old Bible verse is true, "As a man thinketh in his heart so is he." Watch your C-ompanions. Do not stay long or willingly with one who is rude, who doesn't study, who is not clean in speech, who does not honor his mother and father. Watch your H-eart. Out of the heart are the issues of life. The heart is the motive of life.

I hope you will be able to spell the word "watch" and remember the five things which the letters of the word suggest. Perhaps you can give this message to father and mother when you get home and ask them if they can remember the five points.

Organizing Plays and Pantomimes

By Elisabeth Edland

THE organization of the working staff of a play or pantomime is not as elaborate as that of a pageant. The success of a play production depends upon the careful and applied work of the individual players under the guidance of a good director. The play needs much rehearsing on the part of individual players, compared with the pageant. The first decision the director of a play must make is regarding the tone of the play. It is farce, tragedy, melodrama, etc. The action of the players must correspond with the tone of the play, and the cast chosen accordingly, that the production may be harmonious. A play given by young people and adults is given for a purpose different from that of a play given by children. While in a senior play production we do not cast for the development of the individual but for the best development of the play; no play should be chosen which does not measure up to a high standard in morals, drama, and literature. Only such a play is worth having spent on it the time which is necessary. It will react favorably on the players. Just to give the young people something to do is no reason for wasting time on a play which falls short in standard in any one of the three ways mentioned.

Choosing the cast for a senior play should be done with much deliberation. Parts should not be assigned without a "try-out," and each aspirant should be given a fair opportunity. Two players for each of the leading characters should be chosen, and two or more understudies for the combined minor parts. A fixed schedule of rehearsals should be made out at the first meeting of the cast, running about as follows: one rehearsal the first week; one the second; two the third; two the fourth; three the fifth; and four the sixth; these four should be arranged so that the dress rehearsal falls two days before the performance, thus allowing one evening of rest for the players. This one evening does much to prevent staleness of performance.

Punctuality at rehearsals must be insisted upon. If a player knows that his part will be given to the understudy if he is not on time, and if he further knows that the part will become permanently that of the understudy after rehearsing it twice, he will be spurred to attendance if he is interested in the play. If he is not interested, then, of course, the director is glad to lose him, as only those interested can make the amateur play a success. The director must be firm in this, as nothing affects the morale of a group of players more than haphazard attendance on the part of one or two.

As amateur players usually need from one to two weeks to memorize parts, or to outline them in their minds so as to be able to rehearse without books, the first

and second rehearsals should be planned as follows. At the first rehearsal the play is read by the cast, the director listening carefully to see that the interpretation of parts is in keeping with the tone of the play. Dialect, pronunciation, tone-balance, etc., are fixed, or at least indicated at this rehearsal. This is the first rehearsal and for that reason is so important. The con-

"Oh, don't worry about me. I'll play when the time comes," should never be listened to. This decision must be made by the director: Am I producing a play or am I demonstrating the ability of one player?

If an audience leaves a performance talking about the play, the work has been well done. But if the play is forgotten and only the work of individual players is remembered, something is wrong. Either there has been overplaying or underplaying by one or more of the cast. This the



Photo by Furness

Scene from *The Florist Shop*

duct of the first rehearsal is almost always an accurate indicator of the conduct of the play performance.

The second rehearsal is one of location. This is a walking rehearsal. The players again read their parts, unless memorized, and are given the stage positions in which they play, the correct exits and entrances. Chairs, tables, etc., all temporary properties, must be in position. Each player should check on his play copy his playing positions. It is only when each player knows where his fellow players are on the stage that he can work easily without becoming confused and mechanical. This is what many amateur players fail to understand, and their complaint is, "If I have to be in such and such a position every time, I can't be natural." Of course he cannot. No one can ever be "natural" in playing a part. While playing, a player is *some one else* and not his natural self, and it is only by being perfectly sure of his own positions on the stage so that he moves to them unconsciously because of repetition that the character part he is playing becomes natural. It is not fair to a cast for one player to move around as the spirit tells him to, or to postpone his "playing-up" until the time of performance.

director must try to overcome in the rehearsals.

The two rehearsals of the third week can be spent in going through the entire play, giving careful attention to position. No play copies can be used after the first two rehearsals. The fourth and fifth weeks should be spent in the development of scenes, spending more time on the scenes of importance, the climax, the opening, and the closing, and I should also like to add, all the parts in between. Scenes where many enter or go off the stage at the same time should be rehearsed frequently so as to prevent clumsiness. Those scenes should be tried and rehearsed until they are played to the correct time.

At the rehearsals of the fourth and fifth weeks, the director may excuse a character from one rehearsal if he does not appear in the scenes called for rehearsal. Only once, however, should a player be excused in this way unless his part is very trivial, and he is not understudying. Perhaps it is necessary to stress the importance of developing a play through scenes rather than constantly rehearsing it by running through it from start to finish.

The rehearsals of the last week should be conducted on the playing stage, with

the set scene, actual properties and lights; all the accessories necessary with the exception of costumes, which may be left to the last two rehearsals, or only the last if much changing of costumes is not necessary. Changing costumes should be rehearsed as carefully as playing so that time may not be lost, and to prevent the dreaded "waits."

This schedule of rehearsals is intended for a play running an evening's length. A one-act play does not require so much work. The number of rehearsals may be made fewer, but the same plan should be followed.

On the evening of performance the director's nerves need to be of the best, for it is curious what strange things a normal player will do at that time. The players, unless well seasoned, become more or less nervous, or get stage fright. They say foolish things, laugh loudly and want to be boisterous generally. They are possessed with the desire to peek through the curtain to see the audience arrive. They seem to be everywhere back-stage but where the director wants them; and consequently the patience of a friendly audience may be tried to the utmost, having to wait half an hour or even an hour beyond the time

scheduled for the play to begin. If a cast stops to think that often their friends have been seated far in advance of the stated opening time, in order that they may have good seats, they will know that the more promptly they start, the more favorably will their play be received.

The director can do much to offset this queer conduct, which is due entirely to nervousness in some degree, by giving a few instructions at the last rehearsal, and by permitting the day of rest between the dress rehearsal and the play. In a friendly way, the director must emphasize the childishness of wishing to be seen by the audience before the play begins, either by deliberately walking into the audience to converse with a friend or to open the curtain to look out. Once back-stage before a performance the player must stay there. If the director is "making up" the characters, each one should be given a time to report, those who have the least important parts reporting first so that they may assist the director if need be. All understudies should be on hand until all of the cast have reported. The play should start on time. There really is no logical excuse for an amateur play beginning late. When the stage manager gives the signal, after con-

ferring with the director, all talking and unnecessary moving about back-stage must cease. The curtain ascends and the play begins.

The director of a play as in a pageant needs the assistance of a property man. Often the property man is also stage manager, and handles such jobs as ringing telephone bells, etc. He handles all matters that concern the back-stage. Many times he acts as electrician. If not, some one must take care of that job.

The front of the house (the audience) is another matter and must be taken care of independently of the workers back-stage. Ushers, a house manager, a box office manager, must be chosen who can be polite and handle people without becoming excited. When the play first goes into rehearsal, the publicity and business committee should begin their work. No opportunity should be lost to make the play successful in every way. Amateur plays are usually given for some benefit, and therefore in order that the time the players expend for a good performance may mean something financially, the business committee and the advertising committee should set for themselves a working schedule equal to that of the players.

Work with Young Women Students

By Ruth Gordon

FOR the past three years The Old South Church in Boston has been doing special work for the large numbers of young women students who attend there. A student committee of three, two young women of the church and one paid worker, are in charge of the work, at least one of whom is always in the church vestibule every Sunday morning to greet the student girls.

Every fall posters are placed in the various schools, conservatories and colleges, asking girls who intend to make The Old South their church home during their stay in the city to send their names to the committee. Thus only the regular attendants are obtained, which is much more satisfactory than attempting to work with the transient group, and a real effort is made to get into personal contact with these girls. This year the committee has more than three hundred and fifty on the list. The members of the committee try to call on as many as possible of these girls, but calling on students is very difficult, as the girls are usually at home only after four or even five o'clock, and it is hard to make many calls during an afternoon.

Two large entertainments at the church are planned for the girls each year, one in the fall, at the beginning of the season, and one in the spring, which ends the work for the year. Two Sunday afternoon teas are usually given, one in January and another in March, at the homes of ladies of the church. At these teas the girls themselves provide the entertainment

consisting of music, readings and the like. Specially attractive invitations are sent out for the large parties. For example, for last year's spring party there were handpainted chickens with festive ribbons, and a cleverly worded invitation. The church parlors were gaily decorated with flowers, plants and crepe paper streamers. Two large tables, also decorated with crepe paper, were placed at the ends of the rooms, from which the supper was served, cafeteria style, by eight ladies at each table.

The girls are tagged as they come in, and these tags are collected at the close of the party, that the committee may keep track of the girls who attend.

Several different plans for "breaking the ice," as the girls first come, have been tried with equal success. Guessing contests, such as finding the correct rhymes to Mother Goose pictures which have been placed around the room, are particularly good.

No men, except the ministers and officers of the church, are invited to the parties, since the authorities of most of the schools frown on mixed parties. It is a great happiness to the committee that the authorities in nearly all of the schools have come to take a real interest in this work for the students and are delighted to have the girls come to these parties.

The committee tries to vary the refreshments from party to party, and to maintain always a high standard. Girls coming from dormitories appreciate greatly an attractive supper. At the spring party last year were served salmon croquettes, delmonico potatoes, cold slaw salad, rolls, orange ice, strawberry ice cream, cakes, coffee, nuts and candy.

After the supper the girls group together, usually sitting on the floor, while Dr. Gordon and Mr. Merrill speak a few words of greeting to them. Some entertainment, such as a magician, a storyteller, or the like is also provided, and the members of the church quartette have been very generous in giving their services, too.

All this helps to build up the real spiritual life of the church. The girls feel that they have a definite place in the church; that they are not mere "outsiders"; they get to know the ladies of the church, the deacons and the other officers; they have an opportunity to meet informally the ministers and their wives. Also, it helps the church people to realize the value of an interest in these young women.

It is surprising to note the regularity of the attendance at church of the student girls, proving that it is not merely the entertainments for which they come, but that the latter are only, as they should be, the means to make the girls feel at home, and to get more closely into touch with the fellowship of this church during their sojourn here.

What a Boy Thinks of His Father

A Boy's Speech at a Father and Son Banquet

WHEN the boys chose me to speak to you fathers tonight it was with reluctance that I consented to do so because I had no idea what was proper to say, how much to say, or how to say it. Bearing this in mind I beg you to be lenient with me and think only of what I am saying, to accept it as the crude but sincere tribute to fathers by a boy who loves his own with all his heart.

It has often been said that motherhood is one of the purest and best institutions that God ever created. Except for that, there is nothing in the world so splendid and so fine as fatherhood, and the strong love of a strong man for his child, be it boy or girl.

How often do we stop to think of the great sacrificial love our fathers have for us. We are too young to understand the love that causes a father to work day after day in order to support his children, that makes him willing to go without a great many things so that his son may be made happy, that makes his hair turn gray, and that makes him willing to give up even life itself, if need be, for us. We are too young

By Ruel Newton Colby

to understand it, yet we feel its presence daily in every new gift or encouraging word, in each dear good-night upon going to bed, and especially at Christmas when it seems as if his love is inexhaustible.

Our fathers do really love us as these facts go to show, and tonight I wish to tell you fathers that we boys really love you although we may not be so free to show our emotions as are our sisters who often make a great fuss over our dads and yet love them no better than we.

The very word FATHER is symbolic of what my father is to me and in giving the following tribute to my own dad, I am giving it to all you fathers. The letter F in the word father stands for faithful, for my dad is faithful to his job and to his family. The letter A stands for affectionate, for my dad is very affectionate in his quiet way. The letter T stands for tireless, for my dad is tireless in his deeds of love

and tireless in his endeavors to be a real comrade to his boy. The letter H stands for honest, because my dad is honest and that is one of the finest commendations to be given a person. The letter E stands for earnest, for in whatever good advice my father gives me, he is earnest. The letter R stands for righteous, for my dad is striving day by day to lead a righteous life and to have his son follow in his footsteps. That is the way I regard my dad and that is the way, fathers, your sons regard you.

In closing, I wish to offer this suggestion; that you fathers cannot afford to let pass the opportunities daily presented to become more intimate with, and a better comrade to your boys. One of the best ways to do this is to take frequent and long tramps into the country, for there is nothing in the world so productive of comradeship as hikes into God's great out-of-doors. If you do succeed in becoming a real comrade to your boy, he will regard you not only with the love and affection with which he does now, but by a greater love: the love of a boy for his "pal."

Featuring the Home Department

IN a campaign to increase the enrollment of its Home Department one school uses the following letter to send to a selected list of parents, especially those where younger children may keep them at home; to the aged and others who are shut in so that they cannot attend; to those members who are remote from the church, yet desire to retain their connection. The visitors for the Home Department who deliver the quarterlies coordinate their work with the Cradle Roll Committee and with the calling committee of the Woman's Society. The letter is as follows:

DEAR FRIEND:

We invite you to read this letter with care.

No doubt you believe in the church school and recognize its important service for our children and youth. It has several departments, each one of which does a special work. We believe in the Home Department for the following reasons:

1. It helps our young people by the example of *membership* in the school on the part of those whose *attendance* for one reason or another is not possible.

We are confronted everywhere with the tendency on the part of young people of

TO the nation and the future world, good fatherhood means everything. It means that men shall henceforth think not merely in terms of "big business" but of better human lives, that they shall strive not only to bequeath wealth to their children after death, but shall devote their lives to giving their children a treasure of sympathy, love and guidance. It means that through mutual understanding, fathers shall be more progressive and sons less anarchistic—that the two generations shall work hand in hand for a finer future world. ¶ Therefore I would say to every father: "Know your boy. Begin today to play with him, hike with him, discuss with him, camp out with him if you possibly can. He needs you and you certainly need him. Don't let his mother have all the responsibility and all the joy of parenthood—get some of that joy yourself. For your boy's sake, for your own sake, for your country's sake, join the Ancient and Honorable Order of Fatherhood!"—CHARLES W. POWLISON.

By permission of the National Kindergarten Association

the later adolescent period to drop out of the church school. When those who are older *continue* their membership there it is a strong example which is effective and essential.

2. Membership in the church school is vital because it exists primarily for the study of God's Word.

"We are never too old to learn" from this supreme Book. As Christians we omit regular reading and study of it at the peril of becoming barren and weak. And our example either way counts tremendously with our young people. Through excellent quarterlies furnished by the school, our Home Department members can keep up a well-ordered contact with God's Word and its fundamental teaching for today.

3. The Home Department affords opportunity to another group, our home-makers

and "shut-ins," to keep in touch with the church and school.

Besides their example, which counts greatly, they are preserved from the sense of isolation and the temptation to narrowness by which we are all threatened when shut-in for any reason very long. Our thoughts and prayers are given healthful direction and the right material on which to feed. Many a Christian has been saved from lapsing into indifference and barrenness by such contacts as the Home Department offers.

Primarily for the *help* you can *give*, incidentally for the *help* you will *get*, we are inviting you to enroll in our Home Department until such time as you feel you can be a regular attendant at our church school. If you will sign the enclosed card, we will enroll you, furnish our quarterly regularly, and help you (a) to keep your point of contact with the church; (b) to persist in Bible reading and study; (c) to give you a channel of service for our youth by your example and prayers. It is worth while! Sign NOW!

Faithfully yours,

Signed by the Minister, the Superintendent of Our Church School, the Superintendent of Our Home Department.

E. B. A.

Typical Programs for the Primary Department

Vacation Church Schools



Artist—Plockhorst

The Good Shepherd

DURING the summer of 1921 nearly two hundred children, representing eleven different nationalities, were in attendance at the Morgan Memorial vacation church school. From American, Italian, Spanish, French, Greek, Ukranian, Polish, English, Irish, Syrian, and Armenian homes these little ones gathered to meet within the shadow of our beautiful Church of All Nations.

The formal opening of the school took place on July 6, and the Gift Service, which marked the close of the program, was held on August 12.

The staff of workers consisted of three departmental principals and twelve paid teachers.

The school was carefully departmentalized, and an original curriculum was worked out for each department. It is the purpose of this article to outline the curriculum and general program of the Primary Department, with the hope of offering some helpful suggestions to those who are planning curricula for the Primary Departments of vacation schools to be held during the coming summer.

By
Edith McDowell

Daily Program

The daily program of the Primary Department in the Morgan Memorial vacation school lasted for two hours and was divided into four half-hour periods—an opening service of worship, a period of class study, a period of expressional activity, and a period of recreation. An attempt was made to unify very closely the work of the first three periods. Especial care was taken to prevent the period of expressional activity from degenerating into so-called "busy work," an earnest endeavor being put forth to make this period a natural outgrowth of the general theme of the curriculum. One plan which was of great assistance in making the expressional work a vital part of our program was the preparation during the period of expressional activity of gifts to be sent in a Christmas box to the Chinese children in the mission school in Yenping, China.

Stories for Periods of Worship and Study

General Theme: The Heavenly Father's Care for Children and How Children May Help Care for Themselves and for Others.

General Aim: To awaken in the children love for the heavenly Father who cares for them and sends them helpers to meet their every need; and to stimulate in them the desire to help the heavenly Father by caring for and sharing with others.

Theme I: The Heavenly Father's Care for Children.

1. The Heavenly Father's Gift of a Beautiful World.

Story for Worship Period—The Gift of a Beautiful World (Gen. 1; 2: 1-3).

Story for Class Period—The Gift of Day and Night. (Colson: *A First Primary Book in Religion*, Lessons III and IV, or International Graded Lessons, Course II, Story 51.)

2. The Heavenly Father's Gift of Food and Clothing.

Story for Worship Period—How the Little Seed Grew (original).

Story for Class Period—The Gift of

Clothing (Primary Teachers' Helper—Year I: Part I: Lesson 5).

3. The Heavenly Father's Best Gift—Jesus, Friend of Little Children.

Story for Worship Period—Jesus Shows His Love for Children (Mark 10: 13-16).

Story for Class Period—How the Artist Forgot Five Colors (adapted from Applegarth: *Primary Missionary Stories*).

4. The Heavenly Father's Care for Children in Every Land.

Special Service covering both Worship and Class Periods. Stereopticon Pictures of Chinese Children.

Story—A Road and a Song (Leaflet by Mary Stewart, Woman's Board of Missions, 156 Fifth Avenue, New York City). Setting of story changed to China. Story told in dramatic form, so that at a later date it may be retold and dramatized by children.

Theme II: Some Helpers Whom the Heavenly Father Sends to Children.

1. Mother and Father and Others in the Home.

Story for Worship Period—The Little Traveler (Lindsay: *Mother Stories*).

Story for Class Period—Father's Care (International Graded Lessons, Course I, Lesson 15).

2. Food Bringers—The Farmer and the Milkman.

Union Service with Juniors.

Film issued by Massachusetts State Board of Health.

Subject: *How Milk Helps Children to Grow*.

Story for Class Period—Food Bringers (Primary Teacher's Helper, Year I, Part II, Lesson 14).

3. A Kind Protector—The Policeman.

Union Service with Juniors.

Subject: *How Children and the Policeman May Help Each Other*.

4. Helpers in Time of Sickness.

Story for Worship Period—The Good Samaritan (Luke 10: 30-35).

Story for Class Period—Jesus and the Nobleman's Son (John 4: 46-53).

Theme III: How Children May Help Care for Themselves and for Others.

1. Learning to Obey.

Story for Worship Period—Moses Obeys His Heavenly Father (Exodus 3: 1-12; 4: 20).

Story for Class Period—The Little Shepherd (Lindsay: *More Mother Stories*).

2. Keeping Clean.

Story for Worship Period—Little Pig Brother (Bryant: *How to Tell Stories to Children*).

Story for Class Period—Can and Could (adapted from story in Hartshorne: *Manual for Training in Worship*).

3. Caring for Pets and Animals.

Story for Worship Period—The Good Shepherd (Munkres: *Primary Method in the Church School*, Chapter VI).

Story for Class Period—David's Care for the Sheep (1 Sam. 17: 34-36a).

4. Special Service covering both Worship and Class Periods. Repetition of story, *A Road and a Song* (Theme I: 4), and dramatization of this story by all the children of the Primary Department.
5. Caring for Flowers and Birds. Story for Worship Period—The Lilac Bush (adapted from story in Wiggin: *Polly Oliver's Problem*). Story for Class Period—Out of the Nest (Lindsay: *More Mother Stories*).
6. Caring for Younger Children. Story for Worship Period—The Little White Dove (Lindsay: *More Mother Stories*). Story for Class Period—Mirjam's Care for the Baby Moses (Exodus 2: 1-10).
7. Care for the Home—Keeping It Clean. Union Service with Juniors. Talk by Captain of City Fire Department. Subject: "How to Prevent Fire in the Home." Story for Class Period—Dust under the Rug (Lindsay: *Mother Stories*).

Theme IV: *How Children May Share With Others.*

1. Others Sharing with Children. Story for Worship Period—The Selfish Giant (Rankin: *Course for Beginners in Religious Education*). Story for Class Period—The White Flower of Happiness (adapted from Eggleston's *Fireside Stories*).
2. Children Sharing with Others. Story for Worship Period—The Jar of Rosemary (Lindsay: *The Story Teller*). Story for Class Period—The Golden Goblet (Stocking: *The Golden Goblet*).
3. Children Sharing with Others. Story for Worship Period—A Little Boy Shares His Lunch with Jesus (John 6: 1-13). Story for Class Period—The Kite That Smiled (*China Picture Stories*, Missionary Education Movement, 150 Fifth Avenue, New York City).
4. Special Service covering both Worship and Class Periods. Repetition of story, *A Road and a Song* (Theme I: 4), and dramatization of this story by all the children of the Primary Department.
5. Closing Gift Service—Union Service of Primary and Junior Departments. Program outlined below.

A Typical Program for the Service of Worship

Theme: *The Heavenly Father's Best Gift—Jesus, Friend of Little Children.*

1. Quiet Music, *I think when I read that sweet story of old.*
2. Morning Prayer Hymn, *Father, we thank thee for the night.*
3. Hymn, *God our Father made the night.*
4. Offering.
5. Prayer, "Heavenly Father, bless our offering. We ask thee to use it for thy dear children."
6. Conversation with children about God's good gifts, leading up to the thought of Jesus as God's best gift.
7. Story, *Jesus Shows His Love for Children* (Mark 10: 13-16). Picture, *Jesus and the Children* (Plockhorst).
8. Scripture, *Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.*

9. Hymn, *I think when I read that sweet story of old.*
10. Prayer, *Dear heavenly Father, we thank thee for Jesus, the Friend of little children. Help us to love him and try to be like him. Amen.*

Program for Gift Service on Closing Day

1. Call to Worship, *We've a story to tell to the nations.*
2. Morning Prayer Hymn, *Father, we thank thee for the night.* Primary Department.
3. Hymn, *Saviour, like a Shepherd lead us.* Junior Department.
4. Story, *A Road and a Song*, followed by dramatization of the story by the Primary Department.
5. Hymn, *I think when I read that sweet story of old.* Primary and Junior Departments.
6. Story, *Bunga's Gift* (Story of a little African girl who gave the best thing she had, in order that other children might learn about Jesus, the Children's Friend. Story found in *Everyland*, March, 1918).
7. Offering and Prayer.
8. Placing of gifts made for Chinese children at the foot of a summer Christmas tree. Children of Primary and Junior Departments.

Page 2—Picture—Brittany Sheep, by Rosa Bonheur.

Scripture—He maketh me to lie down in green pastures; He leadeth me beside still waters. He restoreth my soul.

Page 3—Picture—Changing Pasture, by Rosa Bonheur.

Scripture—He leadeth me in the paths of righteousness for his name's sake.

Page 4—Picture—Young David Rescuing the Lamb, by Gardner.

Scripture—Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; Thy rod and thy staff, they comfort me.

Page 5—Picture—The Sheepfold, by Jacque.

Scripture—Thou preparest a table before me in the presence of mine enemies: Thou anointest my head with oil.

My cup runneth over.

Surely goodness and mercy shall follow me all the days of my life,

And I shall dwell in the house of the Lord forever.

Page 6—Picture—Jesus and the Children, Plockhorst.



Artist—Rosa Bonheur

Changing Pasture

9. *A Whisper Song*, W. H. Neidlinger. "I want to send a whisper song Across the water blue, And say to all the children there, 'Jesus loves you—Jesus loves you.'"
10. Closing Prayer.

Hymn—Jesus, tender Shepherd, hear me, Bless thy little lamb tonight; Through the darkness be thou near me; Keep me safe till morning light. —Mary L. Duncan.

b. Scrapbooks

In making our articles for the Christmas box to be sent to China, we tried to take into consideration not only the kind of activity in which it would be useful to our children to participate, but the kind of things that might prove useful to our friends in China in their work in the mission school. With both of these ideas in mind, we planned to have each child make a large scrapbook, containing leaves of dark green cambric, and filled with pictures neatly and tastefully arranged, which illustrated various phases of life in America. For instance, one page might contain pictures of Indian life in America; another, pictures of places of historic interest; another, pictures of American flowers; another, a

Forms of Expressional Activity

1. Handwork

a. Book illustrating the Shepherd Psalm

This was a book consisting of loose leaves, bound together with an attractive wall paper covering. It was made in connection with the lessons under Theme I, *The Heavenly Father's Care for Children*. On each page of the book a small picture was mounted beneath which was pasted a typewritten slip containing the verse or verses of the Psalm which the picture interpreted.

Page 1—Picture—The Good Shepherd, by Plockhorst.

Scripture—The Lord is my Shepherd; I shall not want.

group of exquisite scenic views; and still another, pictures of American child life. The pictures used in the scrapbooks were gleaned from magazines, postcards, and every other available source, and were carefully looked over and selected by the teachers before they were put into the hands of the children. On the front of each book was pasted a Christmas card, bearing a Christmas greeting from the child who made the book to some little child in far-off China.

c. Rooms for a toy house

During the series of lessons beginning with "Care for Younger Children" (Theme III: 6) and continuing through Theme IV: 3, each child made and furnished one room for a toy house. This included papering the walls, coloring the floor, and making the paper furniture. The rooms were made either from pasteboard or wooden boxes secured by the children themselves. Each of the boys made and furnished a kitchen; each eight-year-old girl a dining room; each seven-year-old girl a living room; and each six-year-old girl a bed room. This project greatly interested the children and afforded the teachers an excellent opportunity to discuss with their pupils such topics as: neatness and cleanliness in homekeeping, suitable furniture for various rooms, and harmonious color schemes.

2. Dramatization

The entire group of primary children (about fifty in number) dramatized most successfully the story of a little Chinese boy (*A Road and a Song*), who went a long way from his home to a strange school in order that he might see the beautiful pictures of *The Good Shepherd* and learn the song, *Jesus, Tender Shepherd, Hear Me*. As is indicated in the outline of the curriculum, this dramatization was given a number of times by the children in their own departmental service before it was finally presented before the Junior Department at the Gift Service on the closing day.

3. Offering

The offering was made a very vital part of the daily service of worship. As a manifestation of their interest in the little children of China, our children of the Primary Department brought a total offering of ten dollars. They themselves expressed the desire to have this money used to help send another Christian teacher to the Chinese boys and girls who had never had the chance to hear of Jesus, the Friend of little children.

Recreation

One day each week was devoted to an outing to the beautiful grounds of a Home near the city. Here the children enjoyed the flowers and trees, the see-saws, swings and slides, and the wading and splashing in the cool waters of the Bay, which is just a few minutes' walk from the Home.

In addition to the day spent in this way each week, one period of our morning program was always devoted to recreation. It was thought wise to divide the boys and girls into two different groups for the recreational period, one group going to the gymnasium, and the other to the court, around which our Morgan Memorial buildings are clustered. The recreation work was under the direction of the teachers and consisted largely of games. With the girls singing games predominated, while the boys preferred games of running, tugging, and chasing.

Results

We cannot conclude this article without briefly mentioning what we feel to be the finest results of our vacation-school program. At the closing Gift Service more than one hundred and fifty gifts for the children of China were laid at the foot of a summer Christmas tree by the children of the Primary Department. Each gift was a freewill offering on the part of the child who had made it. During the worship period on the day preceding the Gift Service, the Principal of the Primary Department asked each individual child to decide which of the three or four articles he had made he desired to keep for himself, and which he desired to share with the boys and girls in China. Not a single child expressed the wish to take home with him more than one thing of all those that he had made. The prevailing thought in the entire group was the one expressed in the climax of our curriculum, that of sharing as much and keeping as little as possible.

It was a wonderful sight to see the little children, one by one, tiptoe up on the platform at the closing service, and lay their gifts of love and goodwill at the foot of the tree. It was more wonderful still to know that the thing that was uppermost in the minds of these little ones at the close of our vacation-school program was not the thought of what they had gained for themselves, but of what they had shared

with the less fortunate boys and girls of a great non-Christian land. But it was most wonderful of all to realize that God, the Father, and Jesus, the children's Friend, had become so real and so dear to our children at Morgan Memorial that they desired through their offering and their gifts to make it possible for other children to learn of the heavenly Father's loving care and of the infinite love and tenderness of him who said: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

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 Hodges: *The Castle of Zion*.
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Exhibit At State Fair

By Attie H. Metzler

THE Franklin County Sunday School Association gathered the articles which were made in their twenty vacation church schools conducted in Columbus during the summer of 1921, and secured a booth for their display at the Ohio State Fair. Many of the articles had typewritten Bible verses fastened to them showing the text which had been memorized and indicating the Bible story that was told before the article was constructed. Most of the articles were made out of what might be termed waste material. Such materials as reed, raffia, paste, crayons, etc., were secured at wholesale from a school supply house. Each school made gifts for the local children's hospitals and homes, and some of these things attracted a great deal of attention. This was particularly true of a quilt which had been pieced by the children of one school and was loaned for the exhibit.

A loom made by a boy of thirteen and the rug 20 inches by 36 inches which he wove upon it from torn strips of cotton material and cord saved from the family marketing were shown. The rug was used in the dramatization of the Bible story of the paralytic and his friends who let him down through the roof to be healed by the Master. Dresses, blouses and aprons made of unbleached muslin decorated with hand-appliquéd disks and flowers had been made by the girls. A magazine rack; book ends

with the names of the books of the Bible; doll furniture; and a facsimile of a manger were all made from packing box lumber and stained. Waste-paper baskets made of cardboard covered with wallpaper, also desk sets, with candle shades, calendar, ink and pen holder proved both useful and attractive. Heavy paper jointed animals forming a Noah's Ark exhibit were of equal interest to the makers and those who viewed them. Wooden animals of all kinds were shown. With scroll saws the boys cut out dolls, pictures of children's heads cut from magazines were pasted on them, and the girls dressed them. Some of these were placed in the cord hammocks which were made doll size. Work baskets made of berry baskets covered with bits of pretty materials and fitted with cushion, thimble and thread holders were among the most useful articles.

During the entire six days of the fair, Sunday School Association workers explained the work of the schools, discussed methods and plans of organization of a community for a vacation church school.

One of the most frequent questions asked was, "Where do you learn how to do and teach this work?" For teachers we had students from Columbus Community Training School which is conducted each year by the County Sunday School Association. In this training school pastors,

(Continued on page 389)

Come, Let Us Work Together

By Mary Benedict Owen

"MY teacher wants me to learn the First Psalm," remarked Helen coming in from the church school one Sunday. Mother repeated the psalm.

"Oh, how beautiful that sounds!" cried Helen, her eyes shining with real pleasure. "I shall love to learn that!"

"Do you understand what it means, Helen?" asked her mother, somewhat surprised at the enthusiasm of her ten-year-old daughter.

"No-o-o," replied Helen, "I don't know as I do, very much, but the words have such a lovely rolling sound. I love to hear it."

Before the afternoon was over Helen had committed the psalm to memory with growing appreciation of its meaning and apparently undiminished delight in "the lovely rolling sound."

Not long afterward, however, this same Helen, at work on her Bible lesson, closed her Bible with a bang, and emphasizing her remarks by thumping on the table with her fist, was heard to declare, "I can't read that stuff. All full of words nobody understands and so many thees and thous. What kind of language is it anyhow?"

Mother took the Bible and read the lesson story aloud.

"Well," remarked Helen, "it sounds like something when you read it, but when I read it to myself, it doesn't seem to mean anything at all."

It is so with the daily Bible readings suggested in the Work Book. Helen appears to enjoy reading them to some one, or having them read to her, but seems very indifferent about reading them by herself.

Sometimes Helen says she hates to go to church. The prayer is too long and the sermon is too difficult to understand. "I suppose," she complains, "that I shall have to go every single Sunday as long as I live!" Vigorous protest seems to be a part of her preparation for church, but when the time comes, she accompanies her elders calmly enough, and has been heard to express her unqualified disapproval of mothers who never take their children to church. On two Sundays recently, when illness kept father and mother at home, Helen voluntarily occupied the family pew alone "because," she said, "it didn't seem just right for nobody to go."

With some help from the grown-ups, Helen finds after all much of interest in the church service. She likes to have her Bible and to find in it the Scripture lesson and the text. She finds real enjoyment in a hymn, solo or anthem that is based upon a story or passage with which she is familiar, and is learning to watch for such. It was suggested that she have a book and take notes on the sermon. She was

sure that she could not do it, and was never quite satisfied with the results, of which the following is an example:

Hymns 292-595.

Sermon—The Salvation of Zaccheus.

Text—This day is salvation come to this house.

1. High is the atmosphere.
2. Curiosity is the very basis of all education.
3. Jesus will come to any man.
4. One man says, "I can't be a Christian."
5. "Henceforth I must turn my face," he says—
6. You cannot unsay the things you have said.
7. You cannot undo the things you have done.

Let us pray.

Sometimes she simply makes a list of familiar names and stories referred to in the sermon.

Then comes Sunday afternoon: "Why can't I skate on Sunday?" demands Helen. "It isn't wicked to skate, is it?"

"No," answers her mother, "I don't think I should call it wicked, but don't you think it would be more like Sunday if you were to take these roses to Florence who is ill?"

Helen is perfectly willing to substitute this little act of service for that of mere pleasure, and by the time she returns is

usually ready to settle down quite happily to read or write a letter or make a story scrapbook for some little shut-in at the hospital. This she does by cutting a Thornton Burgess Bedtime Story from the newspaper and arranging it, with its illustrations which she colors, in a little paper scrapbook which she has made just big enough to hold it. This little book can be finished at a sitting, and is small enough to be easily handled by a sick child, and is sure to be gladly received either at the hospital or in some neighbor's home where there is call for it. Sometimes there is an afternoon with the birds and the bird book, or with the flowers and the flower book. In fact, we find that it is only when Helen is left to herself and does not know what to do that she finds Sunday a "hateful day."

Beneath the confusion of varying mood and quickly changing impulse of this junior age is the God-given desire to do right—to choose the highest and best. Sometimes it shines forth serenely for a time, itself a gracious mood; sometimes it flashes out in impulse. Our task is to catch the gleam, direct it more and more into activity until, developing into habits of choice and conduct, it becomes a constant and a priceless possession. Teachers and parents long to bring this to pass and to this end they must work together.

We teachers often feel that the homes fail us in cooperation. Perhaps this is because we fail to make our appeals often enough and definite enough.

One father says to us, "My children demand stories and stories and more stories. I am told out. Where can I find stories that will make them love truth and kindness and obedience?" Surely such a father will be glad, later on, to help his boys read from the greatest Book of all that "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city," and "We that are strong ought to bear the infirmities of the weak and not to please ourselves."

Another father, attending a church-school exhibit, was much impressed by the work books done by the juniors and surprised and disappointed to find that his own boy had no book to exhibit. "Tell me about it," he asked. "I want him to do the next one."

If, at the beginning of a quarter, either at a parents' meeting or during a call at the home, we could explain the child's book to father or mother, specifying just what the child is expected to do and what help is needed, I am sure that we should have some gratifying results. And I think, too, that we might secure more sympathetic interest in church attendance and Sabbath observances if we could suggest some definite helps along those lines.

A PRAYER FOR SUNDAY

In thy wisdom and justice thou hast given to us this special day in which to rest, to enjoy our beautiful world, to think of thee and all whom thou dost love. Forgive us, we pray thee, that so often in carelessness and selfishness we forget thee. On this holy day speak to our hearts and help us to remember the countless blessings thou hast prepared for our good.

May this be a day which we shall spend as Jesus did, worshiping thee in thy holy temple, walking through fields and by the lake talking of thee, doing good to all who need our help. Forbid that through our selfishness the day should be hard for others. Teach us to be considerate, kind, and just, doing unto others on this day as on all days as we would that they should do unto us. . . .

Accept, we pray, the worship of loving hearts and the devotion of daily lives in which we remember others and forget ourselves. Through Jesus Christ, our Lord. Amen.

—From *A Girl's Book of Prayers*,
by Margaret Slattery, The Pilgrim Press

Busy Work versus Expression in the Primary Department

By Muriel White Dennis

IT required much effort in the first place to persuade church-school teachers to give the pupils an opportunity to do handwork with the lessons; the idea of allowing them any part beyond answering our questions with, "Yes, ma'am," "No, ma'am," "Jesus," and "Be good," was too startling. Year after year psychologists came to our conventions and asserted, "The child will probably forget what he hears, he may forget what he sees, he will not forget what he has done." Professors of pedagogy said, "The child must express the ideas he receives in some form of motor discharge. He must have a part in every lesson or it is not his lesson. A lesson must be a cycle, impression-expression-impression," but only those who had the spirit of adventure or public-school experience ventured to attempt it. Books were published promoting the idea, enticing exhibits were shown, teachers who had tried the plan testified enthusiastically that handwork had doubled the interest and attendance of their classes and suddenly, as with a crash, we were converted.

The First Enthusiasm

With characteristic religious zeal we abandoned ourselves to collecting and preparing handwork material. Teachers bought reams of pink tissue paper and learned to fold picture frames; traced and cut out endless patterns for the children to color or paste; they drew pictures of sheepfolds, prepared patterns of sheepfolds for the sand-table, molded sheepfolds from clay, painted sheepfolds on china with feverish enthusiasm. Schools appointed directors of manual work. Some of them gave up their worship period to extend the time for it. When teachers discovered that the success of their work was measured, not by their teaching, but by the quantity of handwork done, they neglected their lesson preparation and devoted the time to cutting green kindergarten paper into strips to represent grass. Six-year-old children could not do it neatly enough!

And the children? In some schools they were too busy "doing" to learn, because the majority of schools that had an orgy of handwork were planning busy work for the pupils and not expression work. Sometimes this was due to the fact that the teachers were ignorant of the underlying theory. Often it was because the teacher hastily applied the single test, "Is it attractive?" and did not stop to consider whether it had any religious value, or whether it allowed the child any freedom of expression. Naturally enough the teachers grew tired of the endless prepara-

tion of elaborate materials and even the children became blasé and said, "Aw, we do this at school and all the time."

Concrete Examples

When is handwork busy work and when is it expression work? The difference can be best illustrated by contrasting concrete examples.

The teacher had just finished the story of "Samuel Helping in God's House," when the primary superintendent appeared with some sheets of paper in her hand. "Now, children, we will have ten minutes for coloring these daisies. Make the petals yellow and the centers brown. Be careful not to go over the line and then you will have a pretty daisy to take home." While the children were busy filling in the outline she turned to the visitor and said, "We let the children color something each Sunday. It keeps them interested in coming."

In another school the teacher let the children look at the picture after the story was told and make comments, and then said, "Our church is God's house. Think hard this week and write down something you can do to help in God's house and bring it to me next Sunday." Harry brought this sentence, "I can take soap and water and wash the marks off." During the week the lower floor was used for a school. Harry and other children had marked on the brick wall with chalk. Writing the sentence was not the end. He erased all traces of the marks on the wall. Dorothy brought this sentence, "We could buy a picture for our room." Two weeks afterward the class presented the framed picture of Samuel to the Primary Department.

A certain Primary Department kept a book of handwork specimens to display to visitors. On one page was an outline apple colored red. "Which lesson is this?" asked the visitor. "The Story of Adam and Eve," replied the superintendent proudly. "The boy who did that does good coloring, don't you think?" She turned the page to an outline donkey colored brown. "And this lesson?" inquired the visitor. "That is The Good Samaritan," the superintendent replied, in a shocked tone as if the visitor should have known. It was on her lips to ask, "And who was the donkey?" when she remembered the priest and the Levite.

Will coloring an outline apple arouse the desire to be obedient? Is not obedience the truth of the former story? Filling in an outline apple not only weakens the impression of the lesson truth but it may spoil

the story. Will coloring an outline donkey stimulate the child to kindness? Jesus told the parable of The Good Samaritan to answer the question, "Who is my neighbor?"

Here is a contrast. Another primary teacher asked the children to choose from a heterogeneous collection on the table pictures of people who were being kind. As the children chose the pictures, they told brief stories about them and pasted them on the large piece of cardboard lying on the class table. When every child had contributed to the poster, the teacher asked, "What Bible verse shall we write at the top to tell people who pass through our room what the poster is about?" The class chose two, "Be ye kind, one to another," and "Love thy neighbor as thyself." The value of this handwork was not in the pasting of the pictures but in the choice which each child made, and the relation which his choice bore to the lesson truth. A third teacher with this same lesson suggested that they make a scrapbook for the children in the hospital. The pupils selected pictures which they thought other children would like and pasted them on large sheets. The value of this handwork was not in the pasting, it could easily have become a pasting exercise, but in the socializing influence of the group project and the service to which the finished work was put.

As the visitor entered a Primary Department before Thanksgiving, the class at the nearest table was engaged in cutting out outline letters which were jumbled on the page and rearranging them to form the word: "Thanksgiving." Will cutting out, pasting or coloring outline letters arouse the spirit of gratitude or any similar attitude within primary children?

At the same time the primary classes in another school were busy at different projects. A first-year class was drawing pictures of things which made them glad. A second-year class was making picture booklets of things for which they were thankful, and on the cover page they copied the memory verse. One third-year class was making a song poster illustrating in rebus form "A Song of Thanks," which the department was learning, while another class was composing a Thanksgiving prayer.

A certain third-year primary class devoted ten minutes to folding a pink tissue paper frame for Da Vinci's "Last Supper." It may not be sacrilege to put a pink tissue paper frame around a religious masterpiece, but it is a crime against art. There are lessons in the Primary Course¹ like this

¹Lesson 25, Third Year, Jesus and His Friends in the Upper Room.

one which cannot be appropriately expressed in handwork. The ten minutes could have been well spent studying this picture, or the lesson picture. One teacher used the time reverently explaining the Communion service and at the close of the lesson gave each child a typewritten list of selected memory verses, suggesting to the class that they repeat the verses to themselves whenever they were at church during the Communion service.

One other contrast. After the story of "Jesus and Blind Bartimæus," the teacher gave the children outline eyes to cut out, paste on cardboard, then color blue, or brown, or black. To the visitor the picture was gruesome. The teacher told the children to think while they were coloring the eyes, of the blind man whom Jesus made to see. Will such handwork increase their appreciation of the love of Jesus and arouse a responsive love? Will it not rather make such appreciation impossible?

The reverence which the visitor had seen

manifested with this lesson at other times was absent that morning, and she recalled other experiences with the same story: how those primary children looked who drew with their crayolas the pictures of things blind Bartimæus saw for the first time when Jesus cured him; and how, after they had finished their pictures, they went to the window, looked out upon the beautiful world and recounted the things they were able to see that the blind man could not have seen till Jesus touched his eyes. The children shut their eyes and the teacher said, "Can you imagine how the blind man felt after Jesus touched him?" How softly and reverently they sang when they returned to their chairs after the picture had been hung on the burlap screen. Sometimes the experiences which the teacher has in connection with handwork are the most precious of all.

If handwork is dictated by the teacher, or is so prescribed that it prevents the child from expressing his own ideas, if it is

"tagged on" to fill up time, if it is not closely related to the lesson truth and will not strengthen the impression which the child has received, then it is busy work, and we have no time for it in the precious Sunday morning hour which the church devotes to religious education.

The handwork which we use in the Primary Department must be tested by the five following principles stated by Miss Alberta Munkres:

It should be of religious value, be suited to the age of the pupil, be related to the lesson course, give right interpretation of the lesson and be a meaningful operation of the pupil. These principles apply not only to handwork but to all the expression work of the department.

Think! One of the strongest foes of the primary teacher is hasty judgment. Until you have thoughtfully tested a piece of work by each of the five principles stated above, you should not introduce it in your class.

Handwork in the Beginners' Department

By Jessie Eleanor Moore

A FEEBLEMINDED boy on being asked what he did in school answered, "Jest set and wait for school to leave out." We pity that mind lack which could see no problems, which failed to catch the challenge of the day's program so that it was roused to the activity of learning. And yet we could visit classroom after classroom in many of our schools only to find the desks and seats screwed to the floor as if the occupants were not expected to do anything but "jest set and wait." Many daily programs read as if the teacher was to be the only active person in the room while the children are evidently to "jest set and wait" and listen to her.

"There can be no thinking without activity," said Rousseau long ago, and if we were keener observers of children we would attest the truth of his statement. The whole attitude of the young child in this world is that of finding out. Imitation is such a characteristic tendency that we do not often connect with it the problem attitude. True, the earliest imitations are reflex. The baby copies the facial expression of his mother without a conscious act of will. But soon the little brain begins to work like this, "I wonder how it feels to use that thing called a hair brush" and in order to find out how it feels he tries it out. A few months and the imagination begins to develop and he uses objects in this trying out process in other ways than society uses them. The broom becomes alternately the tool with which one sweeps the floor, a gallant charger on which to ride or a rifle for the brave soldier. The couch in the living room may be a bed, a railway train or an ocean-going steamer. The experiences of others, his picture book and the story

which is told to him present new situations. His past is brief, his storehouse called memory is but meagerly furnished; so he does not know how he would feel in this new situation. In order to discover he tries it out. No amount of explanation can bring to a child the understanding which this happy combination of thinking through his own activity awards him. It is God's plan for him; so he bustles his way through childhood days, ever active and never empty-handed, trying it out with anything which the environment will afford.

The method of learning is ever the same regardless of subject matter. Therefore schools of religion make the best provision for little children when they provide adequate materials for dramatic play. By far the greatest emphasis in the religious education of young children should be placed on their social relationships—kindness and helpfulness to the members of the family, to those who serve the family, to playmates and to pets. Talking about these relationships does not create right attitudes or influence action. The child's own method and the most educational method is to play them out and so come to understand and to make judgments which form bases for action. To that end the equipment for the beginners in the week-day or vacation school of religion should include dolls, doll furniture and dishes, toy wagons with which little tradesmen may deliver goods to little housewives, wooden or celluloid animals and blocks of plain, hard wood. With the youngest children this simple dramatic

play should hold a prominent place.

But there are other ways of expressing ideas in order to understand than by means of dramatic play, that is, by constructive play, by fashioning various articles with the hand. Some of these will be made in connection with dramatic play to meet a need felt there. For example, food for the doll's dishes, or the dishes themselves if they are lacking. Clay is the best material for this but, if it is not a part of the equipment, the children will cut bits of paper. In the same way various articles will be made for little grocery stores and delivery wagons. These activities will be entered upon spontaneously during the play period whenever the need arises, and it is the teacher's simple duty to see that the material is at hand when that time comes and occasionally make suggestions as to better ways of attaining the desired ends.

To many teachers the term handwork cannot be applied to anything so informal and spontaneous as the above. They picture a table with twenty children seated about where all paste the same picture or fold a bit of paper the same way at the direction of the teacher. It is precisely this formal type of activity from which the kindergarten has been struggling to free itself for many years. There can be no thinking in a purely dictated activity. A child sits at a table with a square of paper before him. At a word from the teacher he lays the edges together and creases and so continues until he has fashioned a sailboat. Many times he does not know it is to be a sailboat until it is finished and then it is named by the teacher. The child's mind

¹ For further help see, *The Little Child and His Crayon*, by Jessie E. Moore, The Abingdon Press.

during the activity has been busy with corners and edges as he followed directions. He did not feel the need for a sailboat, did not purpose to make one, did not select his material, did not plan it, and now that it is finished it is not a good sailboat because it will not take to water. It is not even a picture of a sailboat. This is an exaggeration, perhaps, but it shows the danger. Week-day religious instruction need not fetter itself with the traditions which other

sidewalk and buildings with his drawings. The more favored child will spend hours at his blackboard. Drawing is to the little child a language, and it is a more satisfying means of expression than the language of words because he has more control over it. It reproduces his experiences for him and he relives them as he draws. Adult eyes call his results crude but we must remember that the artist himself looks at them through the rosy spectacles of the imagination. A few lines are to him the symbol of an idea. He fills them in with the picture in his mind; so lack of perspective and absence of detail and bad proportions do not disturb him.

Have plenty of low blackboard space and let the children draw as they choose in the free play period. In the circle period, too, it may be used in a variety of ways—

1. *To review a story.* Let each child draw on paper his conception of the story. Gather these and have the group look at each one, commenting and explaining. Children understand the crude efforts of their fellows very often when adults do not. The grocery wagon in the illustration was made while reviewing a story of family helpers. The house with the queer marks on the side is the home of the rich woman who was kind to Elisha. The queer marks are the steps to the roof and the little room may be seen above.

2. *As reports on helping at home.* Ask the children to draw something which was used to help mother. When all are finished, gather and look at each one, allowing the children to guess what kind of help was given in each case. This eliminates the tendency to bragging priggishness which children are apt to indulge in when asked to tell of good deeds. The funny box with the many little circles in it, in the illustration, is a closet with dishes and the little girl may be seen near-by who helped her mother by putting them away.

3. *New songs may be presented and the subject of a prayer developed by the use of drawing.* The other drawing in the illustration shows "the sunshine warm come down to see where seedlets sleeping lie," and notice that the seedlets are growing.

This power to express with the crayon and delight in it is not to last always. Imagination fades and the child at eight or nine sees that the image in his mind and the result of the work of his fingers on the paper are very different and he begins to say, "I can't draw." While the passion is on use it. The little child will not pass this way again.

Free drawing should never be confused with the use of the crayon in coloring. Free drawing is creative. To place one's ideas on a blank sheet of paper requires thinking. But when the child is given an outline of an apple, a cow or anything else to which he is to apply color, the thinking is all done for him. What remains is simply busy work. In religious education time is too precious, even in a week-day school,

to waste with busy work. Moreover it requires a good bit of technique, more than a little child possesses, to put the color on evenly and not to rub over the outline. The coloring of small pictures not only ruins the picture because of insufficient skill, due to the lack of development of the small muscles of the fingers, but is bad for the eyes as well.

Cutting or tearing objects from paper and pasting them is sometimes used for il-



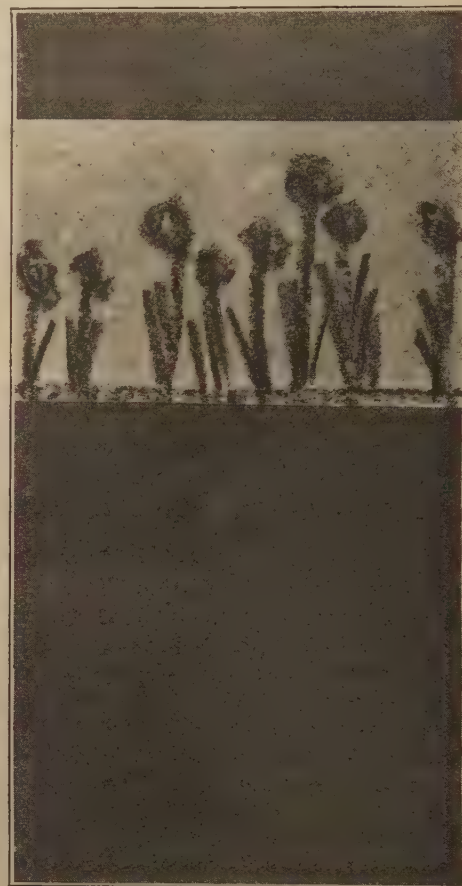
Booklet with Blueprint Decoration

educational institutions are seeking now to throw off.

We are not interested in teaching skills—folding, pasting or what-not—in a religious school. It is our task to use these as well as other abilities in certain activities which will give the child certain Christian attitudes toward his fellows in the world about him. To that end the handwork which we shall do with little children will be of two types—expressional work, that which illustrates the truths presented, and gift making. And the work of gift making, using his time and the labor of his hands in order to make others happy, should be given the largest share of time and effort.

Expressional Work

There is one type of expressional work which belongs especially to the little beginners, and that is drawing. All little children draw. The street urchin looks upon a bit of carbon from the electric light or a piece of lime as a treasure and he covers



Booklet with Child's Drawing as Decoration

lustrative purposes. But it requires a clear image of the object and it may be easily discovered from the drawings that the little child lacks this.

Gift Making

Gift making should be simple in order to insure a well made product, and besides the children will not experience the joy of doing for others if the work requires too long a time or is too hard a task.

Clay is one of the easiest materials to manipulate. The children's first interest is just in handling, rolling or pressing between thumb and finger. Soon a crude form is happened upon and named and when thus started ideas and technique grow with the using. A very rough looking lump—if painted with water color and, when dry, given a coat of shellac, which every little molder may do for himself, the process is so simple—will make a very good paper weight. Crude dishes and flower pots soon follow. If these are

treated with shellac they will hold water long enough to raise bulbs in them or have seeds planted in them, and these make very pretty gifts. Some may be made to hold tiny potted plants. Firing is not necessary for children's work. Pin trays, vases and candlesticks require more technique, but can be accomplished by children six years old and younger. If the work is to be dictated and every child set to making the same shaped dish in the same way there will be many failures. Let each child work as he can, progressing from the simple to the more complicated object, helping each individual with suggestions as to technique and criticisms of his form.

Pasting pictures is fascinating work and in various forms makes acceptable gifts for

sells them as waste that he will not mind giving some away. Choose strips, six to twelve inches wide, which have been cut from the sides of shades. Colored pictures will look best on the tan tints. Fold these strips into convenient size, stitch the closed edge on the machine, and trim the other edges after the stitching is completed. They are then ready for the pictures.

Picture boxes will keep children in a hospital happy by the hour. Use any scraps of cardboard, as they do not have to match in color. Cut all the same size so that they will fit in a shallow box. Let the children paste a picture on each card. These have many advantages over a scrapbook. The cards can be handled more easily, sorted over and arranged in various ways on the top of one's bed if one is so lucky a sick child as to have such a box sent to him.

For grown-up shut-ins there are all kinds of pretty booklets to make. These are just a folded piece of dainty colored cover paper. The outside may be decorated by pasting a picture. Look among old postals for pretty pictures. Or children's drawings may be used. There are often artistic bits among these, for example, a few graceful flowers. Save such drawings and when needed cut down to make a tiny picture for this use. This method is more satisfactory than having a fresh picture drawn, for little children do not place their work well on a tiny bit of paper. (See illustration.)

A still more attractive means of decoration for a booklet is a blueprint (see illustration) and the children may be very successful in making these. Let the children gather the grasses and dainty flowers for this purpose if possible. If not, these nature materials will have to be brought into the room for them. It is cheaper to buy blueprint paper in large sheets as the architects use it. Cut it in convenient sizes. Lay it on the floor in the sun and place on it the grasses and over these a piece of clear glass. It is better to arrange this on a board in the shade and expose it to the sun when entirely ready. The children will soon learn to judge of the proper length of exposure by the changing color of the paper. When finished the prints must be well washed and then dried between blotters under a weight. All this the children can do.

A booklet for grown-ups must have a message, of course. This may be a type-written verse which the children paste inside or very appropriate ones may be cut from old calendars.

A doll is beloved by all childhood and so the need of those who have none is easily realized by those who have. Attractive rag dolls may be made by little children for babies in day nurseries and hospitals. The body is made from the foot of a worn white stocking. Stuff with cotton waste which may be bought at a hardware store for a few cents a pound. When well stuffed tie around near the toe to form

the neck. Add a little more stuffing and sew up at the bottom. This makes the body. For little children the legs and arms—narrow pieces of stocking goods of the proper length—had better be sewed up on the machine, as this seam making is tedious for little fingers especially as the stitches must be close together. When the legs and arms are turned and stuffed they may be sewed on in place. Sometimes it is a good plan to tie these near the ends to form hands and feet. The hair is made from brown or black yarn, wound over a cardboard and tied and cut as one would make a tassel. Sew this on the head and then trim to the desired length. The children will be able to wind these tassels but



The Grocery Wagon

children. Very little children will not cut the pictures well and should not be asked to, as it is very painstaking work requiring skill with the scissors. The teacher may prepare the pictures and the scrapbooks and let the children do the pasting. The most durable scrapbook is made from window shading. Ask a shade maker for his scraps; he gets so little for them when he



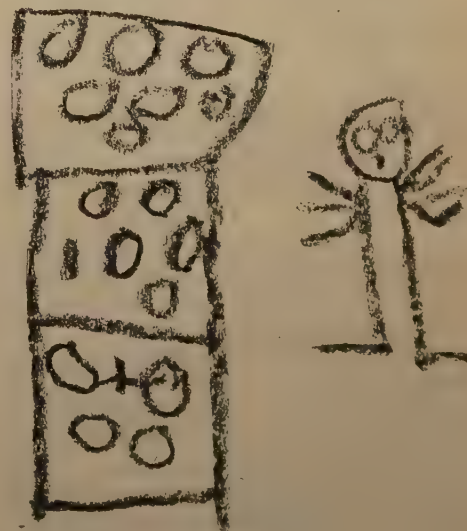
Elisha's Little Room on the Housetop



"The Sunshine Warm"

the faces will probably have to be added by the teacher. Water color is the easiest medium to use. For the dress choose some material which does not ravel easily. Then it may be pinked at the bottom of skirt and sleeves and will not need to be hemmed. The dress may be cut kimono pattern and all the necessary sewing will be the underarm seams.

The important point in selecting gifts for children to make is that the result be worth while and useful to the recipient. The trifling paper gift which soon becomes crushed and worthless is undeserving of the maker's best efforts. Children recognize this and are not fooled by our assumed enthusiasm for the valueless article.



The Dish Closet



The Merry May Gardeners

By

Julia Logan Archibald

IT was a bright, beautiful Saturday morning, and the children were up early. But there were many little workers ahead of them. The robins were noisily busy with housekeeping cares, and the chipmunks hurried about on important errands. The air was sweet with the scent of apple-blossoms, and myriads of leaves were growing, growing. Oh, it was a merry morn!

The only lazy things that you could see were the little round, fat, white baby clouds floating up in the blue sky. But they were too little to work, and the breeze nurses were rocking them very gently. Everything seemed to be just in the right place and doing just the right thing that day. It made the children feel happy and good. There weren't many words to say about it but their faces were shining with joy.

"Oh, I do like spring!" Jessica said softly, as she sat for a moment on the garden wall, and looked about.

I think they all had a feeling—but they didn't feel it in words—that they wanted to help God keep the world just as it was that morning, as full of his Spirit of comfort and beauty. Their strong little limbs felt just like working at something useful.

You can see from the picture just what they found to do. They were making a garden. There were Jerome and Doris, who were brother and sister, and their cousins, Jessica and Dan, who lived next door.

In the picture first there is Jerome, who is raking away some trash which has blown in among his neat rows of plants. Then comes Doris, watering some little seeds which she planted four days ago. It hasn't rained since she put them in and so she thinks a nice cool drink for breakfast will encourage them to grow.

Jessica is the one with the hoe. She has some little plants from seeds put in three weeks ago, and she is hoeing all the way down the row to keep the soil nice and loose, so the plants can have air and the weeds won't grow and choke the baby plants to death.

The last one in the picture is Dan, the youngest. What do you think he is holding in his hand? If the picture were colored it would be painted red. It is a radish, and he has many more growing in his garden. He has enough to serve for dinner and he is a proud little boy.

Oh, they were very busy little business people, I can tell you—raising real food for real people to eat!

It was Uncle Ned who got them started at it. Uncle Ned always could think of lovely things that made you happy and made you grow at the same time. He had helped them to make a nice big garden plot and had divided it into four parts.

There are four classes of vegetables, and it is good for people to eat some of each kind to keep them strong and healthy. Do you know what they are?

First the root vegetables. Dan had decided to grow some of those, and he had chosen radishes, onions, beets and carrots. See if you can think of some others.

Jessica chose the second class, the leaf vegetables, and had planted lettuce, spinach and cabbage.

Doris chose the seed vegetables, and had in her garden peas, beans and corn.

The last class, the vegetable fruits,

Jerome had chosen and he was growing tomatoes, squash and cucumbers.

Uncle Ned came out every week-end to see how they were getting along, and they were looking for him at noon today. What a scurrying there was to get everything ship-shape for his inspection!

He always arrived with loud halloos down at the driveway entrance, and then they all scampered across the lawn to meet him. He was apt to have so many packages that the children had to trail behind him to pick up the little ones that got jolted out of his arms.

Today he had different kinds of fertilizers for them and a new kind of weeder. Then at the last there was a surprise grab-bag.

Doris drew first and got a package of seed pop-corn. "Isn't it fine I got it," she said, "because I have all the seed vegetables?"

Dan drew a package of fine big seed peanuts. "Oh, boy!" he exclaimed, "that's right, too—because I have all the root ones."

But Uncle Ned explained that peanuts aren't the roots of the plant.

They are really the seeds but the plant buries them for safe-keeping.

Jerome drew a package of pumpkin seeds that Uncle Ned said had a whole Hallowe'en party inside of it.

Jessica's package was four-o'clock seeds. Uncle Ned said somebody should grow them, so they'd all know when to stop work, and wouldn't wear themselves to skin and bone.

They had worlds of fun planting all the things and then walking in the woods with Uncle Ned, and they all went to bed that night tired but happy children.

Book Reviews and Notices

Shorter Bible Plays, by Rita Benton. The Abingdon Press, New York, Cincinnati. \$1.25 net, postage extra.

TEN short dramatizations of eight Old and two New Testament narratives; The Story of the Flood; The Proving of Abraham; Baby Moses; Israel's Escape from Egypt; The Call of Samuel; David and Goliath; The Judgment of Solomon (a longer and shorter version); The Good Samaritan, and A Christmas "Manger Service" well arranged with properties, illustrations and music. Suitable for use in vacation church schools.

Paul the Interpreter of Christ, by A. T. Robertson. George H. Doran.

By the interpreter of Christ, Professor Robertson means Paul's progressive apprehension of Christ, and the record and revelation of those experiences in the epistles. It is a combination of what Matheson portrayed in *Spiritual Development of Saint Paul* and Sabatier's *Sketch of the Development of His Doctrine*. The author brings to his theme a keen present-day interest. In his estimation, "Paul was the most forward-looking man of his generation. We have not yet caught up with his far-seeing vision of Christ and the Kingdom of God." In style the book is lucid and refreshing. Its substance brings a wealth of information and inspiration in an important field of New Testament study.

Games and Play for School Morale. Published by Community Service (incorporated), 1 Madison Ave., New York. Price, 25 cents.

This book will appeal to all who have charge of the recreation hours of children, whether in the schoolroom or on the playground. The games are graded—from purely imaginative ones for small children, to volley ball, Hindu tag, and Indian club wrestling for the eighth grade groups. All are simply and concisely explained.

The most satisfactory feature of the booklet is that only a very small percentage of the games in it need any sort of apparatus. The last section is given over to group games for adults. Any one who has ever had charge of a school or community social realizes that it is not an easy task to find sufficient games to fill an evening with simple and wholesome entertainment conducive to sociability. The thirty games described will prove a boon to harassed club hostesses and school workers.

The Mother-Teacher of Religion, by Anna Frelove Betts. The Abingdon Press, New York-Cincinnati. Net, \$2.00; by mail, \$2.20.

Increasingly parents are asking for religious materials suitable for use with their children from the earliest years. They are demanding the methods to be used in making these materials effective,

and inquiring concerning the laws which govern the spiritual growth of childhood.

The present volume is an attempt to help parents on these problems. It addresses the mother primarily, since inevitably she must have most to do with the young child; yet the father is not left out. It deals chiefly with the pre-school age, for this is the most important time for the grounding of first religious impressions, and it is also the time when the church and the church school can contribute but little to the child.

In deciding what to put into the volume the author has made a skillful balance between theory and practice. Enough of the religious psychology of childhood is set forth to make an intelligent approach to the concrete materials presented. This is accomplished in untechnical terms and with a wealth of illustration such as gives the principles immediate application. A considerable number of prayers, stories, pictures, songs, etc., are supplied so that the mother may have an abundance of usable lessons directly available. The whole is woven together in such a way that the mother herself will have the advantage of a course in religious pedagogy while guiding and stimulating the spiritual development of her child.

Around the Camp-Fire with Older Boys, By Margaret Eggleston. \$1.50.

Here is companion volume to "Fire-side Stories for Girls," and similarly, a book that sets out to do good. The question for the church-school leader is, whether the average boy likes to be so conspicuously helped and shown.

Of the twenty-three short tales and sketches, seven are true. Among these are the life of Withey of Africa waiting long for his Ruth, of Robert Gould Shaw and his color sergeant who held up the flag. Such biographies, though stripped of detail as for junior children, rank high in themselves, and the "Go thou and do likewise" point of view is not too evident.

The original tales, however, have a fatal likeness. First comes the staging of a scene designed to guide some boy out of a difficulty—lazy Matthew, Mark considering whether to join the church, Hotep the Armenian, who grows shiftless and lazy in the refugee camp, Mohammed the Arab, desirous of becoming a leader of his race. Each boy waits, politely inactive, till the play is played. In the closing paragraph he makes a conspicuously right decision. The moral tonic has been provided, he has taken it, he is now a changed boy. . . . Do most leaders find the process so easy?

Is this what the high-school boy needs or likes? Does the adolescent draw inspiration from stories on his own level—or from tales of men such as he hopes to become? If the former, there are hundreds of books

on boys' woodcraft, scouting, aeroplane travel and engineering. If the latter, a book like Basil Mathews' *Yarns of the Near East* invites him to pass judgment on the tales without feeling certain that the tales were intended to pass judgment on him.

Stonehurst Hymn Tunes, by Emily S. Perkins. Privately printed. Riverdale-On-Hudson, New York.

Music is the language of the heart and the hymn tune is its shortest and most perfect mode of expression. It is the poetry of the soul, as the lyric and the epic are the music of the intellect. This is why "a tune is a spiritual thing" and voices the inmost self. To the soul music is an emancipation; in it it finds release from the material and wings its way into the very presence of God.

This is one reason why Christianity subdues peoples and kingdoms. It blazes its trails not merely by great ideas and ideals; it often sings its way into the hearts of man, where all else fails. Where its prophets fail, singers succeed.

This explains the revival in the matter of writing hymns and hymn tunes, and this alone perhaps accounts for the appearance of the *Stonehurst Hymn Tunes*, by Miss Emily S. Perkins, which is a rare example of devotion to the finest and most searching art of Christendom. In this choice volume there are thirty-eight new tunes, every one of which is so well done that comparison is difficult. The most evident thing about them is that they betray great intimacy with some of the greatest hymns of the church, and for which they seek to supply new musical setting. One cannot play or sing these hymns without feeling that the composer has lived much with the poets who have poured out their souls in verse. Miss Perkins is aware of the inner feelings and emotions of the writers, and consequently has written music which truly expresses and interprets their messages.—Calvin W. Laufer.

Ice-Breakers, and The Ice-Breaker Herself, by Edna Geister. George H. Doran.

Ice-Breakers, the book of joyous games that break the ice in a crowd, young or old or mixed, is already the choice possession of many a recreation leader in settlement, Y. W. C. A., or church. This edition adds a coaching chapter (also published separately) for the "Ice-Breaker Herself."

Here is a real answer to that question of many harassed church workers: "But what do you do when all the boys and girls want to do is to dance?" Some churches, to be sure, frankly give it up and let the young people dance in the parish house. Others feel strongly that it is the business of the church to provide recreation that does not depend on the

attraction between boys and girls. Leaders of this stamp, who are planning parties on the model of the organized community activities during the war, will find the whole plan and attitude of this book invaluable.

For some leaders of young people, the *Ice-Breaker Herself* with its frank confessions of learning through failure, may well be the best part of the book. Every church-school teacher or superintendent will read it in the light of his own Tom and Barbara and Clyde—so delightful to handle when you can, so inexplicably troublesome when you can't! How can he keep Tom from "starting something"? How can he look out for the inseparable Sams and Elizabeths and the backward, side-lining Marys and Kenneths? Let him ask the Ice-Breaker herself. Her serious admonition is,

"You must look upon recreation as a real force with tremendous possibilities for bringing out the very best in a person; . . . possibilities for turning leisure time into an asset rather than a liability; for sustaining happy, normal life. . . . Have faith in recreation . . . then your task of leadership must inevitably be a joyful one."



"What a delightful party! My dear, how do you do it?"

The speaker turned amazed eyes on her hostess. The other laughed happily. "It's really the simplest thing when you once learn how." Edna Geister, who wrote that wonderful game-book called *"Ice-Breakers and the Ice-Breaker Herself"* for young people, has just published a new one, full of new stunts and games and the cleverest ideas. It's a gold mine for any hostess. It's called—

IT IS TO LAUGH

By Edna Geister

IT IS TO LAUGH . . . \$1.25

ICE-BREAKERS AND THE
ICE-BREAKER HERSELF \$1.35

At Your Religious Book Store

GEO. H. DORAN COMPANY
Publishers New York

Four Books of Talks and Sermons for Children. Fleming H. Revell Company, New York.

Sunny Windows, by W. Russell Bowie, D.D. The book contains forty-six sermons for children in which objects and incidents coming under everyday observation, are admirably applied to the teaching of Christian principles of living. Their directness, simplicity, and the fact that each talk forcefully imparts a single lesson, combine to make "Sunny Windows" a thoroughly usable and helpful collection of children's sermons.

What the Wild Flowers Tell Us, by Dudley Oliver Osterheld. A group of thirty entertaining stories containing information concerning some of our common wild flowers. With varying effectiveness, the characteristics set forth are coordinated with the teaching of good habits and Christian conduct in child-life. The author reveals a rich fund of knowledge of plant life, and the skill of a gifted artist.

Children's Gospel-Story Sermons, by Hugh T. Kerr, D.D. The teller of story-sermons will find in this book original and helpful suggestions, as well as useful information.

Say Fellows, by Wade C. Smith. Fifty talks written in the chummy vernacular so appealing to boys. If told at the proper time by the right person, these talks ought to prove most stimulating toward virile Christian manhood. At the end of each talk is given the Bible reference on which the talk is based.

Songs for the Little Child, by Clara Belle Baker. The Abingdon Press. Net, \$1.00; by mail, \$1.10.

A book containing seventy songs, all of which are completely within the understanding of the little child. The songs are short, but each one is a bit of real verse. The subjects include everything which surrounds the child and makes his life interesting and joyous. The child's relationship to the world about him is continually stressed, and for this reason the book is especially adapted for religious education. The songs lend themselves to action such as scattering crumbs for the birds and nuts for the squirrels; feeding pets and helping mother. The book is well adapted for use in the Beginners' Department of the vacation church schools, and teachers in this department will find it invaluable.

The Workers' Conference, by Henrietta Heron. Standard Press.

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I AM the sublime story teller of all the ages. I am the drama's greater brother.

I HAVE more friends than all the friendly men of Earth. I stir the blood, I quicken the pulses, I encourage the imagination, I stimulate the young, I comfort and I solace the old and sorrowing. I bring priceless gifts and make them yours.

I SHOW more of travel than all the books penned by all the writers of the world. I preach sermons to congregations greater than the combined flocks of the pulpits of all lands, I make for happiness, I make for kindliness, I am the one great international friend.

I AM history, written for generations to come in a tongue that every race and sect and creed can understand. I preserve heroes for posterity. I give centuries more of life to the arts and sciences. I am man's greatest and noblest invention.

I AM the Motion Picture.

—Arthur James in *The Screen*, January, 1922.

The Ruling Passion. 7 reels. Exchange, United Artists Corp., 729 Seventh Avenue, N. Y. C. A Saturday Evening Post story entitled "Idle Hands." Featuring George Arliss. Cut sub-titles, indicating

falsehoods, as follows: "My name is John Grant," and "I am John Grant." Also cut sub-title, "Lord, Mary." Ill at ease because of having nothing to do, retired business man assumes partnership in garage, beats competition by pitting honest methods against dishonest methods, and regains health and interest in life. Comedy-romance.

Fishing. 1 reel. Exchange, Warner, 220 West 42nd Street, N. Y. C. Comedy cartoon by Max Fleischer, in which sketch of boy becomes animated, and fishes, dives and plays pranks upon the artist. His punishment is to be poured back into the inkwell.

Lessons in Swimming at U. S. Naval Academy at Annapolis. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Physical requirements of midshipmen at Annapolis, how swimming is taught, demonstrations in the water, over-arm stroke, crawl, trudgeon, racing back stroke, breast stroke, diving, rescuing a drowning person, breaking the grasp, first aid to a drowning person, land drill.

How Birds Build Their Nests. 1 reel. Exchange, National, Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Birds which build in grass and among rocks, wheatear builds under boulders, yellow hammer in bushes, chaffinch in tree branches; woodpecker pecking hole in dead tree for nest, then filling with moss and leaves.

The Children's House. 1 reel. Exchange, Community Motion Picture Service, 46 West 24th Street, N. Y. C. Group of three-year-old children in a home where furniture is made the right size for them; games which teach them to button clothes, lace shoes, etc., building a tower blindfolded; washing and wiping dishes, gymnastics.

At the Gate of Old Damascus. 1 reel. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Mosque of Omar on site of Solomon's Temple; the Garden of Gethsemane; ramparts of Jerusalem the Golden; one of the Gates of Zion; North Portal;



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The Tale of a Dog. 2 reels. Exchange, National Non-Theatrical Motion Pictures, 232 West 38th Street, N. Y. C. Juvenile comedy story told by a pet dog. He plays a part in his master's romance.

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The picture given this month is in silhouette. The figures may be cut from black paper and pasted on a white background, or they may be drawn and colored with charcoal or crayon. The foreground may also be drawn with charcoal. The posters given during the summer months may be found helpful for use in vacation church schools.

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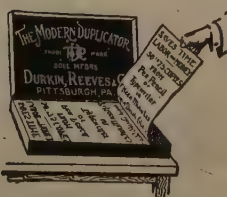
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Books Reviews and Notices

(Continued from page 386)

BOOKS RECEIVED

The Abingdon Press, New York-Cincinnati
Handbook for Workers with Young People,
James V. Thompson.

Organization and Administration of Religious Education, John Elbert Stout.

George H. Doran Co., New York
The Biblical History of the Hebrews to the Christian Era, F. J. Foakes-Jackson.

The Methodist Book Concern, New York-Cincinnati

Parents and Their Children, Moxcey-Ward,
The Pilgrim Press, Boston

The Monday Club Sermons for 1922, by The Monday Club.

Fleming H. Revell Co., New York
Making the Bible Real, Frederic B. Oxtoby.

The Community Summer Church School

(Continued from page 353)

was finished the teacher expected an explosion from the class. To her surprise the boys made no comment. She passed quickly to her other work. At the general assembly session, held later in the day, Mrs. Marles told the incident of the maid who had recently joined the church. Some one asked her how she knew she was a Christian. "Oh, I know," she replied, "because now I always sweep under the rug." When the school program had ended, the principal was passing by the classroom where the boys were at work. She heard the irrepressible Willie saying, "Here, some of you guys, help me with this rug, and, Sonny Beans, I want you to sweep up every bit of this dirt and if you can't find a dustpan, use cardboard."

A consciousness of the necessity for more adequate religious education is developing in America. We are hearing the urgent call that an increased amount of time be devoted to the culture of Christian character. Many a country village and many a city may use with rare profit the Community Summer Church School as a vital agency in the program of religious education.

Exhibit at State Fair

(Continued from page 378)

church-school teachers, week-day religious education teachers and mothers can find classes suited to their needs.

Enough space has been reserved at the Ohio State Fair this year to allow for a seating capacity for seventy-five children where a model vacation church-school program will be carried out. This program will include (1) a devotion and giving service with salute to the Christian flag; (2) the singing of patriotic and other songs and a habit talk; (3) the singing of hymns and telling of a Bible story; (4) patriotic and Americanization program with salute to the American flag and a Christian benediction. This program will cover one and one-half hours.

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August—William Carey.
September—Archibald McLean.
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November—Edward A. Steiner.
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Letter set (Letters to be traced)—

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Names of the months.
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What the Denominations Are Doing

(Continued from page 371)

discontinue its share of the expense much to the regret of those who have so thoroughly enjoyed this series of stories. Arrangements have now been made by which the Missionary Education Department of the Congregational Education Society takes over the responsibility and will continue this publication, editorial responsibility being shared with the home and foreign boards. The Woman's Board of Missions in particular shares in the enterprise and will continue to handle subscriptions and the general business in its office for the present. Subscriptions may also be sent to the Missionary Education Department and other boards as indicated in the advertisement elsewhere in this issue of THE CHURCH SCHOOL.

These stories have found ready acceptance and varied usage. There are fine stories for the children at home; church-school teachers have found in them excellent illustrative material for their lessons; some schools have taken advantage of the very low club rates and have distributed them among the members of Junior departments, and so on.

The stories present child life in other lands and among those with whom our home missionaries work in America. They are general in nature and may be used by leaders of all denominations. We are glad to be able to announce the arrangement which insures their continuance.

Disciples of Christ

DEVELOPMENT OF ADULT WORK

THE Department of Religious Education of the United Christian Missionary Society has adopted the policy of having some of its field workers specialize in adult work. In so doing a determined effort is being made to come to a substantial unity in our ideals. Increasing emphasis is being laid upon Service and Training for Service. This particular quarter classes are being urged, in many instances, to discard the uniform lessons, which are somewhat disconnected, and to take up instead definite courses of training for evangelism looking to the Easter decision campaign.

Other special courses are also recommended, such as Training in Home Religion; Training for Stewardship; Mission Courses, Leadership Training Courses; Christian Social Service, and the like.

While still emphasizing the necessity of constant increase in numbers in adult work, the emphasis in the matter of efficient training is being more constantly urged. It is earnestly desired that those motives which are put forth to induce adults to attend training classes may also increase their interest in the actual educational work done.

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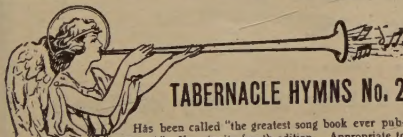
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A Vacation School That Grew

(Continued from page 363)

unfriendly and dishonest. These occasions offered the teachers splendid opportunities to make clear the application of Christian truths to the social problems of life. Most of the things that the boys and girls made were to be used as gifts. Many of these were made for the little children in the Children's Hospital. On the day the school closed, a number of the older children went to the Home with several of the teachers to take the gifts. One of the group was a girl who had been very selfish during the term and had often acted ugly with her younger sister. This girl had with her a cat which she had made for herself from a stocking, and when she was in the room where several of the little sick children lay one little fellow cried for her cat. The girl paid little attention to him at the time, but as she and the others were leaving the Home she asked if she might go back and give her cat to the boy who had cried for it. This was very unusual for this girl and marked the beginning of more thoughtfulness in her life. So in the social experiences of the children as they worked together, and in the giving of the articles which they made, they showed the value of such work in the program.

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NORMAN E. RICHARDSON, Editor

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